Śrīman Madhva Siddhānta Onnāhinī Sabhā Publication No. 273

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

भागः १ Part - I



Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2012



Śrī Śrī 1008 Śrī Madhvanātha Tīrtha Śrīpādaṅgaḷavaru,

Śrīraṅgam

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate



Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

भागः - १

Part - I

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

2012

Dwārakā Māhātmyam - Part I

from Śrī Skanda Mahāurāṇam

With English Rendering by:

Śrī T. S. Rāghavendran, M.A., B.L.
45, Bharati Park Cross Road 3,
Coimbatore - 641 011. (Tamilnadu)

Published By :

Śrī man Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)

Printed Pages : xxx + 264 = 296

Price : Rs. 200/–

Copies can be had from :

(1) The Hon. Secretary,
Śrī man Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)

(2) Secretary, **S.M.S.O. Permanent Nidhi**
19, Car Street, Triplicane, Chennai - 600 005

(3) **T.R.V. Vittal,** B.Com., B.L., Advocate
"Kaveri House", 598, Telugu Brahmin Street
Coimbatore - 641 001. Cell : 99949 41706
Phone : 0422 - 2344853 / 2346579 Resi : 2441706

(4) **Rajesh J. Rao,** 5, Parasakti Co-Op.Colony,
Murar Road, Mulund West, Mumbai - 400 080
Cell : 098201 11089

Printed by :

Dhananjay Warkhedkar
at : **Sudhā Mudraṇa,**
Uttaradi Mutt Compound, Basavangudi, Bangalore - 560 004.
☎ Mobile : 0 92430 74414

Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 273rd Publication by name **Dwārakā Māhātmyam - Part I,** from Śrī Skanda Mahāurāṇam - Adhyāya 1 to 21 running for 1125 ślokas.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

"Śrī mad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī V. Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrī mad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style

in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrī mad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :
(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrī man Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English langu-

age, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time".

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

"You are above many many in – Age

"You are above many many in – Bondage

"You are above many many in – Cleverness
[Propagation of Tatvas]

"You are above many many in – Devotion
[to Śrī Hari-Vāyugalu]

"You are above many many in – Entertainment
[that is, in making right ways of living to please Śrī Hari-Vāyugalu]

"You are above many many in – Fatherly
[to those who seek truth]

"You are above many many in – Generosity
[in teaching not only loukika but also Pāramārthika]

"You are above many many in – Honourable
[doing most God pleasing acts as honourary servent of Him]

"You are above many many in – Innovation
[of all kinds - both Śrī Vyāsa and Śrī Dāsa sahityas]

"You are above many many in — Jñānam
[still doing Śravaṇa, Manana, and Swādhyāya to know more and more about Śrī Hari-Vāyugalu] ....
"You are above many many in — Zeal.

Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman, Medical Research Foundation, Chennai 600006, states :

"I an delighted to learn of the book release on 5-12-04 at Coimbatore. It is heartening to note that the one being published today is 102nd in the series by you. I am proud of you and thanking you for the yeoman service you are rendering to our religion.

M. B. Pranesh, IAS (Retd)., Former Principal Secretary, Govt. of Tamilnadu states :

"Lakshmi (she is also an I.A.S. Officer Retd.) and I are very happy to receive the books sent by you about the Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many Sanskrit works accessible to persons who do not know that language but are educated in English. The number of works has already crossed 165.

We wish and pray that goddess Saraswat should keep your pen flowing and make you deliver more and more books to the devout Bhaktas".

"Just as Bhagīratha brought Gaṅgā from heaven and made it possible for all to bathe in the Gaṅgā, you have brought our noble books from the realm of Sanskrit scholars and made them accessible to those of us, who have received University Education in English.

Because of your efforts, some of us have been able to sample the wonderful treasury of Jñāna and Bhakti built up by our Āchāryas in the past.

Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and profilic expression".

R. B. Kanchi, M.A.,M.Ed., Navanagar, Bagalkote, states :

"Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरव: and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara".

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

"Your books are really a tresure. I dont want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure".

We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google) – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

"Greatness and Uuniqueness of Śrī Sattatwaratnamala" Dhp 21.1-2 1991, 16-19.

Jagannāth Rāghavendra Rao of Bangalore - 400 068 states :

"I am collecting Śrī Madhva Siddhānta books, *Mūla, Tīkā, Tippaṇis and English translations* from vạrious authors and my personal inclination is

always towards your books for :

a) Simple English.

b) Writting up to the point with direct simple to under-stand meanings, to provide the essence to a English translation reader.

c) Pratipadārtha and anvayārha for most ślokas helps in reaching ślokas well - Hari-Vāyu-Stuti as an example.

d) Additional information apart from the subject of the the book through annexure.

e) Pictures of various Temple Deities - hard to get or you will not come across quite easily.

f) Non-bulky volumes – easy to handle.

I have read few of your books in the past – Vāyu Tattwa, Viṣṇu Sahasra Nāma - Part I, Yukti Mallikā, Saṅgraha Rāmāyaṇa and the above observations are based on those books.

I pray Śrī Hari to provide me the ability to read, understand and practice the recently obtained wealth from your goodself.

C. Sudhīndra, Former member - Central Water Commission, New Delhi; Addl. Secretary to the Govy. of India, Resident of Bangalore - 560 032 states :

"Your devotion to Śrī mad Ācārya is exemplary and your efforts to reach his great works to the common man is indeed very praiseworthy.

Śrī S. K. Narasimhan, M.A.,B.L.,Advocate, Chennai states :

"Reams of paper and oceans of ink are not enough to describe the glory of the books of Śrī T.S.R. He goes deep down the ocean of knowledge takes the precious pearls and makes them a beautiful garland, and present it to his readers. **Only those who have done some great puṇya in previous births and only those who have the blessings of Śrī -Hari-Vāyu, can read his books.**

It is a life time achievement of Śrī Rāghavendran in publishing these books one after another in quick succession. **He is a Guru of great excellence. He is a brilliant scholar and exemplary devotee. His devotion to Śrī Madhvācārya and his Dwaita Vedānta Philosophy can better be summed up in his words, "Ever in the humble sincere and ever being the humble student of the unique, great and Dwaita Vedānta Philosophy.**

He is like a brilliant Sun who sheds light of knowledge to the sātwic souls. I can use a Tamil saying to describe about him. He is a **"Kānakidaikātha Thangam"**. He walks like a colossus in the philosophical world.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

M. Raghottam of Hyderabad-44 states :

"What would be the feeling of the gods who drank nectar from the hands of Mohini Rūpī Paramātmā, I have the same feeling after reading your books. I feel the glorious Naimiṣāraṇyam has been shifted to Coimbatore as the sacred knowledge of God is flowing in all directions from Coimbatore".

Santoṣa Upādhyāya, Bangalore - 76 states :

"Fantastic effort for mere mortals like me to get the gist of brahmasūtras, Pañcarātra and other Āgamas", all under one roof thanks to scholars like you, is simply a very humbling experience".

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrī mad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī . T. S. Rāghavendran, has written and published 204 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८ Authentic Elucidation of Gītā – II Chapter Part I Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrī nivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapters-
Marriage of Vāsudeva and Kaṁsa-vadha 1999

(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(23) **Souls are higher and lower** (नीचोच्चभावं गताः) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999

(26) **Viṣṇu Stuti** (by Śrī Satya-Sandha Mahāprabhu) 2000

(27) **Vināyaka Chaturthi** (as per Vedas) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000

(31) **Three Ratnas of Śrī Vādirāja Mahāprabhu** 2000

(32) **Mahimās of Śrī mad Bhāgavatam** (as per Padma Purāṇa) 2001

(33) **Ṛshi Pañchami Vrata Kathā Mahimā** 2001

(34) **Dhruva – Devotee of Lord Hari** 2001

(35) **Satyanārāyaṇa Vrata Kathā Mahimā** 2001

(36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001

(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam – (Tamil)**
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
Mahābhārata Tātparya Nirṇya - Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya -
Nyāyopeta Śrutyavirodha Pāda
& पुरुषसूक्तमहिमा – Mahimās of Puruṣa Sūkta) 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya -
Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद् – Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः, तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrī mad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमाससमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमाससमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrī man Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred) •
Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrī man Mahābhāratam Āśramavāsika Parva Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrī man Mahābhāratam Āśramavāsika Parva Part II 2007

(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrī man Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007

(148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II
with Sampradāya Paddhati 2007

(149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāshyam (Prameyadīpikā referred)
Part IV – Adhyayas 13 to 18 2007

(150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmāṁsā-śāstra 2007

(151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007

(152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya – Sarga 11 — 12 2008

(153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya – Sarga 13 — 14 2008

(154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Veṅkaṭeśa Māhātmyam from Bhavishyottara Purāṇa - Part III with Subject Index of Śrī mad Bhāgavatam 2008

(155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kshetra
in Vāyu Purāṇa & Bṛhan Nāradīya Purāṇa 2008

(156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrī man Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

(157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - II
Adhyāyas : 21 – 50 836 ślokas 2008

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrī man Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

(160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008

(161) तैत्तिरीयोपनिषद् – **Taittirīya Upanishat** 2008

(162) प्रयागक्षेत्रमहिमा – **Mahimās of Prayāga Kṣetra** 2008

(163) काशीक्षेत्रमहिमा – **Mahimās of Kāśī Kṣetra** 2008

(164) गयाक्षेत्रमहिमा – भागः २
Mahimās of Gayā Kṣetra - Part II 2008

(165) पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा
Mahimās of Puṣkara Kṣetra & Kurukṣetra 2008

(166) गोः उत्कृष्टमाहात्म्यम् – **Cow's Supreme Mahimās** 2008

(167) गंगायाः उत्कृष्टमाहात्म्यम्
Supreme Mahimās of Gaṅgā 2009

(168) एकादशीमहिमा – **Supreme Mahimās of Ekādaśī** 2009

(169) नर्मदायाः माहात्म्यम् – **Mahimās of Narmadā** 2009

(170) व्यासगीता – **Vyāsagītā** (from Kūrma Purāṇam) 2009

(171) श्रीहरिवायुस्तुतिः – **Śrī Hari-Vāyu-Stuti** 2009

(172) ऐतरेयोपनिषत् – भाग II –
Aitareyopanishat - Part II 2009

(173) वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः
ब्रह्मसूत्रभाष्ये मार्गपादः च
Rāmāyaṇa in Nut-Shell along with
Mārga Pāda in Brahmasūtra Bhāshya 2009

(174) वामनावतारमहिमा – **Mahimās of Vāmanāvatāra** 2009

(175) श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः
कर्मयोगः तथा ज्ञानयोगः
Śrī mad-Bhagavad-Gītā – Third & Fourth Adhyāya
Karma-Yoga & Jñāna-Yoga 2009

(176) श्रीमद्भागवते नवमस्कंधे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् –
Śrī mad-Bhāgavatam – Skanda 9 - Adhyāyas 1 to 8 2009

(177) आश्चर्यजनक-आकर्षक-अभिमन्युः –
ABHIMANYU – Cynosure -Admirable Attraction 2009

(178) श्रीवादिराजकवचम् – **Śrī Vādirāja Kavacam** 2009

(179) रुक्मिणीशविजयः – भागः ४ – सर्गौ ५ तथा ६
Rukmiṇīśa Vijaya Part IV – Sarga 5 & 6 2010

(180) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका – अध्यायाः ७, ८ तथा ९
Śrī mad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika
Adhyayas 7, 8 & 9 2010

(181) सेतुमाधवस्य महामहिमा तथा धनुष्कोटि - सर्वपापविनाशिनी
Supreme SETUMĀDHAVA with
DHANUṢKOṬI - Destroyer of all sins 2010

(182) रामेश्वरे पुण्यतीर्थानि - भागः १
Puṇya-Tīrthas at Rāmeśwaram - Part I 2010

(183) रामेश्वरे पुण्यतीर्थानि - भागः २
Puṇya-Tīrthas at Rāmeśwaram - Part II 2010

(184) श्रीवासुदेवमाहात्म्यम्
Mahimās of Śrī Vāsudeva 2010

(185) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा 2011
Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra- Part I

(186) श्रीबदरीक्षेत्रमहिमा तथा श्रीमद्भागवतमाहात्म्यम्
Mahimās of Badari Kṣetra &
Mahimās of Bhāgavata 2011

(187) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - **Mahimās of** 2011
Śrī Jagannātha Puruṣottama Kṣetra- Part II

(188) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - **Mahimās of** 2011
Śrī Jagannātha Puruṣottama Kṣetra- Part III

(189) भक्तप्रह्लादकृता श्रीनरसिंहस्तुतिः - **Prayers by**
Bhakta Prahlāda of Paramātmā Śrī Narasimha 2011

(190) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः १ 2011
Veṅkaṭācala Māhātmyam - **In Skanda Purāṇam - Part I**

(191) अनुव्याख्यानम् - श्रीमज्जयतीर्थविरचित-न्यायसुधासहितम्
द्वितीयाध्यायस्य तृतीयः पादः
Anuvyākhyānam with Nyāyasudhā of Śrī Jayatīrtha
Second Adhyāya – Third Pāda 2011

(192) श्रीविष्णुतत्त्वविनिर्णयः - भागः १
Viṣṇu Tattwa Vinirṇayaḥ – Part I 2011

(193) वेदान्ते अष्टोत्तरशतरत्नानि - भागः १
108 Stars in Vedānta - Part I 2011

(194) वेदान्ते अष्टोत्तरशतरत्नानि - भागः २
108 Stars in Vedānta - Part II 2011

(195) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ३
108 Stars in Vedānta - Part III 2011

(196) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ४
108 Stars in Vedānta - Part IV 2011

(197) धार्मिकः महाराजा ययातिः - भागः १
Virtuous Emperor Yayāti - Part I 2011

(198) धार्मिकः महाराजा ययातिः - भागः २
Virtuous Emperor Yayāti - Part II 2011

(199) हरिद्वार-ऋषीकेश-कनखल-शालग्राम-मुक्ति-क्षेत्रयोः महिमा
**Mahimās of Haridwar, Ṛṣīkeśa, Kanakhal,
Sālagrāma and Mukti Kṣetras** 2012

(200) अनुत्तमं शास्त्रम्
Anuttamam Śāstram (Zenith of Supremacy) 2012

(201) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः १ 2012
Veṅkaṭācala Māhātmyam - In Skanda Purāṇam - Part II

(202) श्रीविष्णुतत्त्वविनिर्णयः - भागः २
Viṣṇu Tattwa Vinirṇayaḥ – Part II 2012

(203) ब्रह्मपुराणे तथा पद्मपुराणे **श्रीकृष्णचरितम्**
Śrī Kṛṣṇa Caritam -
in Brahma Purāṇam & Padma Purāṇam. 2012

(204) श्रीविष्णुतत्त्वविनिर्णयः - भागः ३
Viṣṇu Tattwa Vinirṇayaḥ – Part III 2012

This is a very wonderful, peculiar, special, extraordinary and unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
6.6.2012, Wednesday
Nandana Saṁvatsara
Jyeṣṭha Kṛṣṇa Dwitīyā
Holy Ārādhanā day of ***Śri Śri 1008 Śri Satya Pūrṇa Tīrtha Mahān,***
Kolpur.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.



सत्याभिनवदुग्धाब्धेः सञ्जातः सकलेष्टदः ।
श्रीसत्यपूर्णतीर्थेन्दुः सन्तापान् हन्तु सन्ततम् ॥



Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrī pādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 204 books before the truth-seekers of the world as listed in the Publisher's note.

(2) The present 205th publication relates to **Dwārakā Māhātmyam - Part I,** from Śrī Skanda Mahāurāṇam - Adhyāya 1 to 21 running for 1125 ślokas.

This humble book is submitted at lotus pādas of Śrī Śrī 1008 Śrī Satyapūrṇa Tīrtha Mahāprabhu of Kolpur.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī 1008 Śrī Satyapūrṇa Tīrtha Mahāprabhu, but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī 1008 Śrī Satyapūrṇa Tīrtha Mahāprabhu and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

6.6.2012, Wednesday
Nandana Saṁvatsara
Jyeṣṭha Kṛṣṇa Dwitīyā
Holy Ārādhanā day of ***Śri Śri 1008 Śri Satya Pūrṇa Tīrtha Mahān,***
Kolpur.

— तां. राघवेन्द्रः
Ever in the humble service and ever being the humble student of the unique, great, Dwaita Vedānta Philosophy.

★ ★ ★

सत्याभिनवदुग्धाब्धेः सञ्जातः सकलेष्टदः ।
श्रीसत्यपूर्णतीर्थेन्दुः सन्तापान् हन्तु सन्ततम् ॥

★ ★ ★

Gomatī - Dwārakā

Dwārakāpuri is the combined one of (i) Gomatī Dwārakā and (ii) Bet Dwārakā.

(1) There is Sea now between the two. Proceeding from Gomati Dwārakā by land upto Oka Harbour, one should proceed and then by boat, Bet Dwārakā will be reached.

(2) When Lord Śrī Kṛṣṇa disappeared from this Earth in Dwāpara Yuga, Dwārakāpuri got sub-merged in the Sea. The palace of the Lord alone remains by His Desire. The present Dwārakāpuri is called as "Gomatī Dwārakā". This is in the same place as existed earlier and many interior items are found below the Earth here. This is stated in the Western Sea in the place called Gadiavāṭ.

(3) The temple is reached by ascending 56 steps from Gomatī river bank. The temple has entrance on all four sides. The flag situated here is the biggest in the world. The Vigraha installed had been worshipped by Mother Rukmiṇī earlier.

(4) On the Southern side, there is a temple for Lord Trivikrama. Further there are vigrahas of Sanaka, Sanātana, Sanandana and Sanatkumāra. On the Northern side There is a temple for Pradyumna. Near it Lord Aniruddha is present. In the Sabhā Maṇṭap, Balarāma is also present. On the Eastern side, there is a small temple for sage Durvāsā (Lord Śiva).



Gomatī Ghāṭ, Dwārakā



Harishiddi Mata Mandir, Dwārakā



Trilok Darśan Art Gallery, Dwārakā



Sangama Nārāyaṇa Mandir, Dwārakā



Lord Śrī Kṛṣṇa Mandir, Dwārakā



Lord Śrī Kṛṣṇa does upadeśa to Arjuna and to the entire Universe for all times.





Bhadrakeśwar Mahādeva Mandir, Dwārakā



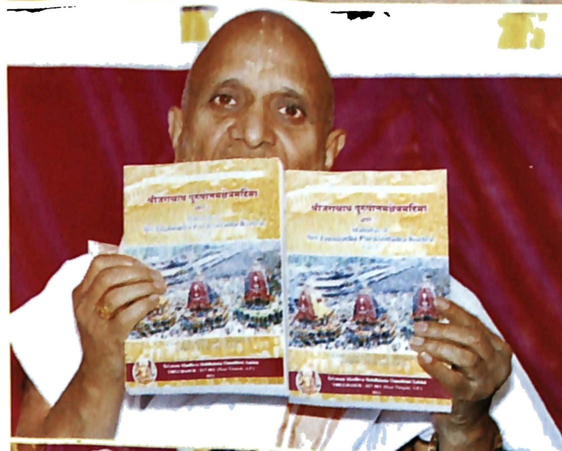


Gāyatrī Mandir, Dwārakā

On 17-12-2011, at S.M.S.O. Sabha, Tiruchanur following books released written by Śrī T.S.Rāghavendran, Coimbatore.



Pūjya Śrī Kūsanūr Ācārya released the book "Mahimās of Śrī Vāsudeva". TSR Book No. 184.

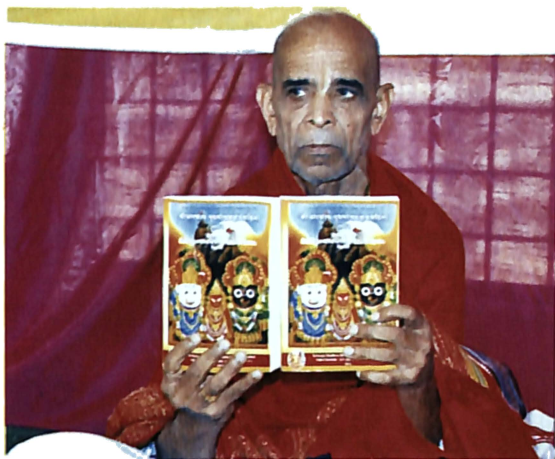


Pūjya Śrī Guttal Ācārya released the book "Mahimās of Śrī Jagannātha Puruṣottama Kṣetra - Part I". TSR Book No. 185.



Pūjya Śrī Jayatīrthācārya Malagi released the book "Mahimās of Badarī Kṣetra". TSR Book No. 186.

On 17-12-2011, at S.M.S.O. Sabha, Tiruchanur following books released written by Śrī T.S.Rāghavendran, Coimbatore.



Pūjya Śrī Jayatīrthācārya Adavi released the book "Mahimās of Śrī Jagannātha Puruṣottama Kṣetra - Part II". TSR Book No. 187.



Pūjya Śrī Kṛṣṇācārya Khed released the book "Mahimās of Śrī Jagannātha Puruṣottama Kṣetra - Part III". TSR Book No. 188.

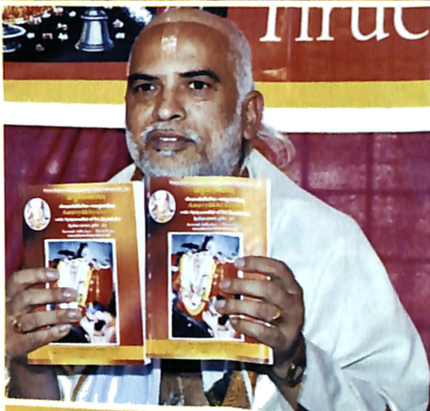


Pūjya Śrī Madvācārya Mokāśī released the book "Bhakta Prahlāda Stotra of Paramātmā Śrī Narasimha". TSR Book No. 189.

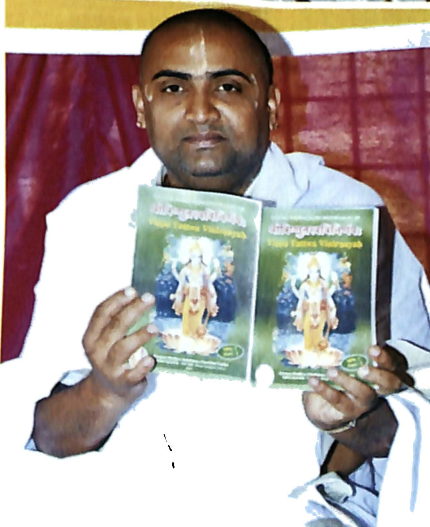
On 17-12-2011, at S.M.S.O. Sabha, Tiruchanur following books released written by Śrī T.S.Rāghavendran, Coimbatore.



Pūjya Śrī Vedavyāsācārya Khed released the book "Venkaṭācala Māhātmyam (Skanda Purāṇa) Part - I". TSR Book No. 190.



Pūjya Śrī V. R. Katti released the book "Anuvyākhyāna with Nyāyasudhā - 7th Pāda of Brahmasūtras". TSR Book No. 191.

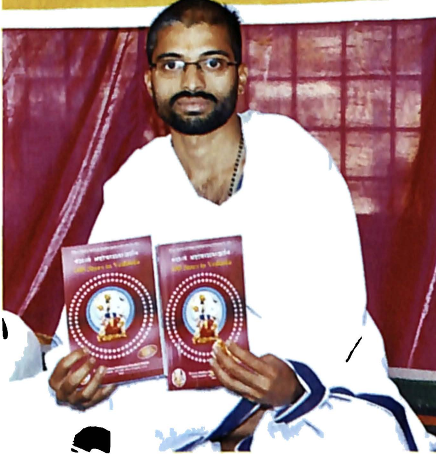


Pūjya Śrī Pāṇḍuraṅācārya Roṭṭi released the book "Viṣṇu Tattwa Vinirṇayaḥ - Part I". TSR Book No. 192.

On 17-12-2011, at S.M.S.O. Sabha, Tiruchanur following books released written by Śrī T.S.Rāghavendran, Coimbatore.



Śrī J. S. Charlu M.A. released the book "108 Stars in Vedānta - Part I". TSR Book No. 193.

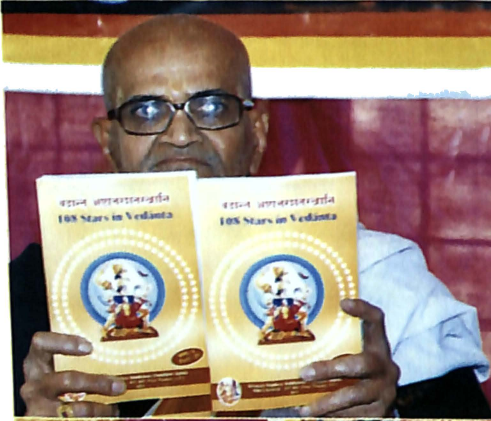


Paṇḍit Śrī Śrīnivāsācārya Navaratna released the book "108 Stars in Vedānta - Part II". TSR Book No. 194.



Paṇḍit Śrī Yadunandanācārya Śrīraṅgam released the book "108 Stars in Vedānta - Part III".
TSR Book No. 195.

On 17-12-2011, at S.M.S.O. Sabha, Tiruchanur following books released written by Śrī T.S.Rāghavendran, Coimbatore.



Śrī R. L. Agnihotri,
Retd. District Judge,
Bangaloe,
released the book
"108 Stars in Vedānta - Part IV".
TSR Book No. 196.



Śrī R. Ananthan, B.Sc.,FCA,
Secretary SMSO Sabha,
released the book
"Virtous Emperor Yayāti - Part I".
TSR Book No. 197.



Śrī TSR was blessed by the President and all felt very happy by the unique and extra-ordinary achievements of him, by the Grace of Śrī Hari-Vāyugaḷu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

भागः - १

Part - I

अध्यायाः १ तः २१

Adhyāyas 1 to 21

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

भागः - १ Part - I

अध्यायाः १ तः २१ Adhyāyas 1 to 21

INDEX

Adhyāya No.	Subject	No.of Ślokas
(१)	कलिभीतमहर्षिभिः ब्रह्मवचनात् प्रह्लादसन्निधौ कलियुगे भगवस्थितिविषये प्रश्नकरणवर्णनम् । Due to the age of Kali, the Maharṣis were afraid and they did question in the presence of Prahlāda, Caturmukha, about Stotra relating to Bhagawān.	56
(२)	दुर्वासो द्वारकानयनं, दुर्वासोदत्त-रुक्मिणीशाप-वृत्तान्तवर्णनम् । Arrival of Durvāsā to **Dwārakā** and curse by him to Rukmiṇī.	56

Adhyāya No.	Subject	No.of Ślokas
(३)	रुक्मिणीदुःखमोचनवर्णनम् । Relief to Rukmiṇī from sorrow.	84
(४)	द्वारकायात्राविधिवर्णनम् । Rules relating to pilgrimage to **Dwārakā** Yātrā described.	110
(५)	सनत्कुमारतपोबलेन भगवत्प्रादुर्भाववृत्तान्तवर्णने पुरःसरगोमत्युत्पत्तिमाहात्म्यवर्णनम् । Penance by Sanatkumāra and Appearence of Bhagawān; Mahimās relating to emergence of Gomatī	49
(६)	गोमत्युदधिसङ्गमे स्नानदानादिमाहात्म्यम् । Mahimās of having bath at the confluence of Gomatī with the sea and charities thereon to be made.	59
(७)	गोमत्युदधिसङ्गतीरस्थ चक्रतीर्थमाहात्म्यवर्णनम् । Mahimās of Cakratīrtha present at the confluence of Gomatī with the sea.	29
(८)	गोमत्युदधिसङ्गमस्नानादिमाहात्म्यपूर्वक-चक्रतीर्थमाहात्म्यवर्णनम् । Mahimās of taking bath at the confluence of Gomatī with the sea and also at Cakratīrtha.	74
(९)	रुक्मिणीह्रदमाहात्म्यवर्णनम् । Description of mahimās of Rukmiṇī Lake.	20
(१०)	कृकलासापरनामक-नृगतीर्थमाहात्म्यवर्णनम् । Description of Mahimās of Kṛkalāsa Tīrtha alias Nṛgatīrtha.	67

Adhyāya No.	Subject	No.of Ślokas
(११)	विष्णुपदतीर्थमाहात्म्यवर्णनम् । Description of Mahimās of Viṣṇu Pāda tīrtha.	16
(१२)	मयनिर्मितसरोमाहात्म्यवर्णनम् । Description of formation of Maya Lake and its greatnesss.	80
(१३)	गोपीसरस्तीर्थमाहात्म्यवर्णनम् । Description of the mahimās of "Gopi Lake".	46
(१४)	पञ्चनदतीर्थमाहात्म्यवर्णनम् । Description of mahimās of "Pañcanada Tīrtha".	57
(१५)	ऋषितीर्थसिद्धेश्वरमाहात्म्यवर्णनम् । Description of the mahimās of Ṛṣi Tīrtha and Siddheśwara.	29
(१६)	तीर्थवृन्दमाहात्म्यवर्णनम् । Description of mahimās of the group of Tīrthas.	46
(१७)	भगवत्परिचारकवर्गकथनपूर्वक-रुक्मिगर्वपरिहारवृत्तान्तवर्णनम् । Description about the servants of God and breaking of ego of Rukmi.	56
(१८)	चक्रतीर्थमाहात्म्ये राक्षसकृत-दुर्वासः पराभववृत्तान्तवर्णनम् । Description of mahimās of Cakra Tīrtha and humiliation of Durvāsā by demons.	51
(१९)	चक्रतीर्थे कृष्णबलरामदुर्वाससमागमपूर्वकं दुर्वाससः स्नानाद्याह्निकविधिविधानवर्णनम् । At Cakra Tīrtha - Durvāsā's daily ritual of bath and the advent of Śrī Kṛṣṇa, Balarāma and Durvāsā.	25

Adhyāya No.	Subject	No.of Ślokas
(२०)	चक्रतीर्थे राक्षसकुशविष्णुयुद्धे कुशराक्षसोपरि विष्णुना शिवलिङ्गस्थापनवर्णनम् । At Cakra Tīrtha the war between demon Kuśa and Śrī Viṣṇu described. Śivaliṅga was placed on the demon by Śrī Viṣṇu.	96
(२१)	गोमतीतीरस्थक्षेत्रस्य भगवत्पूजामाहात्म्यवर्णनम् । Mahimās of submitting worship of Śrī Viṣṇu at Gomatī Tīrtha.	19
		1125

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ प्रथमोऽध्यायः – Adhyāya 1

Ślokas 1 to 56

शौनक उवाच— Śaunaka said :

कथं सूत युगे ह्यस्मिन् रौद्रे वैकलिसंज्ञके ।
बहुपाखण्डसङ्कीर्णे प्राप्स्यामो मधुसूदनम् ॥ १ ॥

Sūta, please tell as to how in this harsh epoch known as Kaliyuga with pre-ponderance of atheists and proliferation of narrow-mindedness among people, Madhusūdana, can be obtainable ?

युगत्रये व्यतिक्रान्ते धर्माचारपरे सदा ।
प्राप्ते कलियुगे घोरे क्व विष्णुर्भगवानिति ॥ २ ॥

After the phasing out of the three yugas in which people's behaviour was always marked by the pursuit of righteousness,

arrived the difficult Kaliyuga. Hence the question araises where is Lord Śrī Viṣṇu ?

सूत उवाच— Sūta Purāṇika said :

दिवं याते महाराजे रामे दशरथात्मजे ।
दुष्टराजन्यभारेण पीडिते धरणीतले ॥ ३ ॥

After Daśaratha's offspring, the great King Rāma's attainment of divinehood (after Paramātmā left for Vaikuṇṭha, His Abode), the earth's surface got afflicted with the burden of wicked kings.

देवानां कार्यसिद्ध्यर्थं भूभारहरणाय च ।
वसुदेवगृहे साक्षादाविर्भूते जनार्दने ॥ ४ ॥

Then, with the purpose that actions of devatās meet the desirable accomplishment as well as the earth gets relieved of the burden, Janārdana (Śrī Viṣṇu) manifested Himself in bodily incarnation in the house of Vasudeva.

नन्दव्रजं गते देवे पूतनाशोषणे सति ।
घातिते च तृणावर्ते शकटे परिवर्तिते ॥ ५ ॥

(1) Sucking the vigour out of Pūtanā's body,

(2) The God went to the region of Braja (Vraja) in the Kingdom of Nanda.

(3) There, after killing Tṛṇāvarta, He eliminated the Asura in the form of cart's wheel.

दमिते कालिये नागे प्रलम्बे च निषूदिते ।
धृते गोवर्धने शैले परित्राते च गोकुले ॥ ६ ॥

He also tamed the Nāga, that is, Cobrā called Kāliya and killed the demon Pralamba. Bearing the Mountain, Govardhana, He protected and rescued Gokula.

सुरभ्या चाभिषिक्ते तु इन्द्रे च विमदीकृते ।
रासक्रीडारते देवे दारिते केशिदानवे ॥ ७ ॥

Getting the milk of cow named Surabhī, sprinkled on Himself, He shattered the joy of Devendra. Then engaging Himself in dancing with other goddesses, He killed the demon Keśi by tearing him apart.

अक्रूरवचनाद्देवे मथुरायां गते हरौ ।
हते कुवलयापीडे मल्लराजे च घातिते ॥ ८ ॥

Then as per the instructions of Akrūra, that uncle of Śrī Kṛṣṇa, Śrī Hari went to Mathurā. There He killed the tormenting group of wrestlers and their robust King.

पश्यतां देव दैत्यानां भोजराजे निपातिते ।
यदुपुर्यामभिषिक्त उग्रसेने नराधिप ॥ ९ ॥

Then after Killing Kamsa – the King of Bhoja under the warchful eyes of the gods and the demons, He got Ugrasena crowned as the King of the city of Yadupura considered as the strong hold of Yādavas.

जरासन्धबले रौद्रे यवने च हते क्षितौ ।
राजसूये क्रतुवरे चैद्ये चैव निपातिते ॥ १० ॥

He killed the formidable Jarāsandha (through Śrī Bhīma) and his troop of barbarians. While doing his part of co-ordination in the conduct of the Rājasūya Yajña, (a sacrificial rite performed by a monarch as a mark of his sovereignity), He killed Caidya – Śiśupāla.

निवृत्ते भारते युद्धे भारे च क्षपिते भुवः ।
यात्राव्याजसमानीते प्रभासं यादवे कुले ॥ ११ ॥

After the conclusion of the Mahābhārata war, which had badly affected the Earth with its aftermath, Śrī Kṛṣṇa took all the members of the Yādava dynasty to Prabhāsa region under the pretext of a journey.

मद्यपानप्रसक्ते तु परस्परवधोद्यते ।
कलहेनातिरौद्रेण विनष्टे यादवे कुले ॥ १२ ॥

Addicted to drinking and engaged in mutual infighting to kill one another, the Yādava dynasty, there was on the path of ruin.

गात्रं सन्त्यज्य चात्रैव गतेऽनन्ते धरातलात् ।
अश्वत्थमूलमाश्रित्य समासीने जनार्दने ॥ १३ ॥

Then Janārdana, Śrī Kṛṣṇa giving the Body went inside the infinite underground surface of the Earth and making the holy fig tree His resort, remained seated there.

व्याधप्रहारभिन्नाङ्गे परित्यक्ते कलेवरे ।
स्वधामसंस्थिते देवे पार्थे च पुनरागते ॥ १४ ॥

But while He was at that state, an arrow from a hunter hit Him. He left the wounded part of His body behind and moved to His own abode. At that time Pārtha – Arjuna again came to Him.

यदुपुर्यां प्लावितायां सागरेण समं ततः ।
शक्रप्रस्थं ततो गत्वा कारयित्वा हरेर्गृहम् ॥ १५ ॥

Yadupura, the stronghold of Yādavas got completely flooded and submerged under the sea. Then Arjuna made an abode, that is, a Temple for Śrī Kṛṣṇa in Indraprastha.

द्वापरे च व्यतिक्रान्ते धर्माधर्मविमिश्रिते ।
सम्प्राप्ते च महारौद्रे युगे वै कलिसंज्ञिते ॥ १६ ॥

With this came to an end the epoch of Dwāpara – a mixture of both righteous and unrighteousness. Then came the terrible yuga which is defined as Kaliyuga.

क्षीयमाणे च सद्धर्मे विधर्मे प्रबले तथा ।
नष्टधर्मक्रियायोगे वेदवादबहिष्कृते ।
एकपादे स्थिते धर्मे वर्णाश्रमविवर्जिते ॥ १७ ॥

With the gradual decay in upright religion, unrighteousness began to acquire gigantic form in this Kaliuga with the expulsion of debates over vedāntic dictates the attendant religious activities / rituals beagn to wear out. The single footed religious conduct based on Varṇāśrama system was also abandoned.

अस्मिन्युगे विलुलिते ह्यृषयो वनचारिणः ।
समेत्यामन्त्रयन् सर्वे गर्गच्यवनभार्गवाः ॥ १८ ॥

Under such unsteady state of affairs in this epoch, all sages like Garga, Yavana and Bhārgava assembling together in forests began to deliberate and consult one another.

असितो देवलो धौम्यः क्रतुरुद्दालकस्तथा ।
एते चान्ये च बहवः परस्परमथाब्रुवन् ॥ १९ ॥

There were also sages Asita, Devala, Dhoumya, Kratu, Uddālaka as well as others who began to speak to one another in greater manner in this regard.

पश्यध्वं मुनयः सर्वे कलिव्याप्तं दिगन्तरम् ।
समन्तात्परिधावद्भिर्दस्युभिर्बाध्यते प्रजा ॥ २० ॥

The sages said between them, oh sages ! all of you see that the Kaliyuga is expanding in such form breaking all limits. The thieves are also ruining here and there, harassing people everywhere.

अधर्मपरमैः पुंभिः सत्यार्जवनिराकृतैः ।
कथं स भगवान् विष्णुः सम्प्राप्यो मुनिसत्तमाः ॥ २१ ॥

Men have become very unrighteous. Truth and straight forwardness have been driven away. So how could we, as virtuous sages attain God, Śrī Viṣṇu ?

को वा भवाब्धौ पततस्तारयिष्यति सङ्गतान् ।
न कलौ सम्भवस्तस्य त्रियुगो मधुसूदनः ।
तं विना पुण्डरीकाक्षं कथं स्याम कलौ युगे ॥ २२ ॥

Who can prevent such downfall and help the society to successfully cross over ? Can it at all be possible for Madhusūdana to appear in Kaliyuga as in the previous three yugas ? Can it at all be possible for us to move about in this Kaliyuga without Him, The Lotus eyed Śrī Kṛṣṇa ?

तेषां चिन्तयतामेवं दुःखितानां तपस्विनम् ।
उवाच वचनं तत्र ऋषिरुद्दालकस्तदा ॥ २३ ॥

When the ascetics were getting worried as such, being sad within themselves, the sage Uddālaka, began to speak out.

उद्दालक उवाच— Uddālaka said :

यावन्न कलिदोषेण लिप्यामो मुनिसत्तमाः ।
अपापा ब्रह्मसदनं गच्छामः परिसङ्गताः ॥ २४ ॥

The virtuous sages, as long as we do not get ourselves involved in the mischiefs of Kaliyuga, all of us together can go that world of Brahmā without any blame on our part.

पृच्छामो लोकधातारं स्थितं विष्णुं कलौ युगे ।
यदि विष्णुः कलौ न स्याद्रुद्रेण ब्रह्मणा सह ॥ २५ ॥

As far as the question regarding presence of Śrī Viṣṇu in Kaliyuga of the creator – is concerned, if Śrī Viṣṇu will not be there along with Rudra and

तं विना पुण्डरीकाक्षं त्यक्ष्यामः स्वं कलेवरम् ।
विना भगवता लोके कः स्थास्यति कलौ युगे ॥ २६ ॥

Brahmā in the same yuga, we shall give up our bodies without the Lotus eyed Śrī Kṛṣṇa, for who can put up in this Kaliyuga without God ?

तच्छ्रुत्वा वचनं तस्य ऋषयः संशितव्रताः ।
साधुसाध्विति ते चोक्त्वा प्रस्थिता ब्रह्मणोऽन्तिकम् ॥ २७ ॥

After hearing these words of the sage, all the ascetics – the dilligent followers of any vow taken up in the mind, said, "well said, well said" and then went to Brahmā.

कथयन्तः कथां विष्णोः स्वरूपमनुवर्णनम् ।
तापसाः प्रययुः सर्वे संहृष्टा ब्रह्मणोऽन्तिकम् ॥ २८ ॥

Feeling satisfied within and then remembering and narrating among themselves the stories of Śrī Viṣṇu and His various Forms all the ascetics then came near Brahmā.

ददृशुस्ते तदा देवमासीनं परमासने ।
पितामहं भूतगणैर्मूर्तामूर्तैर्वृतं तथा ॥ २९ ॥

They happened to see Brahmā seated in his primary position but surrounded by actual bodily-beings as well as by those without bodies.

दृष्ट्वा चतुर्मुखं देवं दण्डवत्प्रणताः क्षितौ ।
प्रणम्य देवदेवं तु स्तोत्रेण तुष्टुवुस्तदा ॥ ३० ॥

Seeing the four faced god Brahmā, the sgaes paid their honour falling flat on the ground and by reciting the hymns to please him.

ऋषय ऊचुः— The sages said :

नमस्ते पद्मसम्भूत चतुर्वक्त्राक्षयाव्यय।
नमस्ते सृष्टिकर्त्रे तु पितामह नमोऽस्तु ते ॥ ३१ ॥

Obeisance to you having birth from the Lotus, the four faced, the unperishable and indestructible. Obeisance to you, the grand-father and the creator.

एवं स्तुतः सन्मुनिभिः सुप्रीतः कमलोद्भवः।
पाद्यार्घ्येणाभिवन्द्यैतान् पप्रच्छ मुनिपुङ्गवान् ॥ ३२ ॥

When the devout sages recited hymns in this manner, the god born from Lotus – Chaturmukha – bcame very pleased. Then he intended to ask the assembled sages who offered him water at his feet, flowers etc.; and prayers in honour.

ब्रह्मोवाच— Brahmā said :

किमागमनकृत्यं वो ब्रूत तत्त्वेन पुत्रकाः।
कुशलं वो महाभागाः पुत्रशिष्याग्निबन्धुषु ॥ ३३ ॥

The sons, what is the reason that prompted you to come here ? Tell me the fact behind the same. Is everything alright with you ? The fortunate souls, regarding your sons, your disciples and your companions in the spiritual domain.

ऋषय ऊचुः—

The sages said :

भवत्प्रसादात् सकलं प्राप्तं नस्तपसः फलम्।
यद्भवन्तं प्रपश्यामः सर्वदेवं गुरुं प्रभुम् ॥ ३४ ॥

The sages said : "By your grace, we have attained fruits of our penance. It is by virtue of penance that we happened to have a look at the teacher of all gods – Lord himself.

श्रृण्वेतत्कारणं शम्भो एते प्राप्तास्तवान्तिकम्।
युगत्रये व्यतिक्रान्ते कृतादिद्वापरान्तके ॥ ३५ ॥

Śambhu (an epithet of Brahmā), listen to the reason behind our coming to you. After passing out of the three yugas like Kṛta, Tretā, Dwāpara, etc.,

प्राप्ते कलियुगे घोरे क्व विष्णुः पृथिवीतले।
यं दृष्ट्वा परमां मुक्तिं यास्यामो मुक्तबन्धनाः ॥ ३६ ॥

the formiddable Kaliyuga has arrived. But then where is Lord Śrī Viṣṇu on Earth after taking a look of whom can we ultimatelly attain liberation becoming free from bondage ?"

ब्रह्मोवाच— Brahmā said :

मत्स्यकूर्मादिरूपैश्च भगवान् ज्ञायते मया।
विष्णोः पारमिकां मूर्तिं न जानामि द्विजोत्तमाः ॥ ३७ ॥

The best of brāhmaṇas, I do not know the principal image of Śrī Viṣṇu. He, the God is known to me only in His Form as Fish and a Tortoise.

ऋषय ऊचुः—
The sages said :

यदि त्वं न विजानासि तात विष्णोरवस्थितिम्।
गत्वा प्रयागं तत्रैव सन्त्यक्ष्यामः कलेवरम् ॥ ३८ ॥

Oh father ! if you do not know the whereabouts of Śrī Viṣṇu, then we may go to Prayāga where we can forsake our bodies.

ब्रह्मोवाच— Brahmā said :

मा विषादं व्रजध्वं हि उपदेक्ष्यामि वो हितम्।
इतो व्रजध्वं पातालं यत्रास्ते दैत्यसत्तमः ॥ ३९ ॥

Let there be no sorrows for you people. Hence, for your welfare, I can advise that all of you proceed to hell where a virtuous demon, dwells.

तं गत्वा परिपृच्छध्वं प्रह्लादं दैत्यसत्तमम्।
स ज्ञास्यति हरेः स्थानं याथातथ्येन भो द्विजाः ॥ ४० ॥

Going there, ask Prahlāda – the virtuous demon for the brāhmaṇas, he must be aware of the factual whereabout of Śrī Hari.

तच्छ्रुत्वा वचनं तस्य ब्रह्मणः परमात्मनः।
प्रणिपत्य च देवेशं प्रस्थितास्ते तपोधनाः ॥ ४१ ॥

Hearing these words of Caturmukha, the brāhmaṇas for whom real wealth lay in observance of penance left in that direction that is the hell, after bowing down to the god of gods

जग्मुः संहृष्टमनसः स्तुवन्तो दैत्यसत्तमम्।
धन्यः स दैत्यराजोऽयं यो जानाति जनार्दनम् ॥ ४२ ॥

with pleasure in mind, they hurried up in that direction constantly praising the demon within themselves saying, "It is only the great fortune of the demon King to know the whereabouts of Janārdana.

इति सञ्चिन्तयानास्ते प्राप्ता वै सुतलं द्विजाः ॥ ४३ ॥

Thinking like this, the brāhmaṇas then reached deep into the surface under the Earth.

गत्वा ते तस्य नगरं विविशुर्भवनोत्तमम् ।
दूरादेव स तान् दृष्ट्वा बलिर्वैरोचनिस्तदा ।
प्रत्युत्थायार्हयाञ्चक्रे प्रह्लादेन समन्वितः ॥ ४४ ॥

After arriving at his city there, they began to enter into his beautiful hall. Seeing them from a distance to be heading towards them, Bali, son of Virocana along with Prahlāda got up and moved ahead towards them with all eagerness to welcome them.

मधुपर्कं च गां चैव दत्त्वा चार्घ्यं तथैव च ।
उवाच प्राञ्जलिर्भूत्वा प्रहृष्टेनान्तरात्मना ॥ ४५ ।

He offered them the mixture of five substances – like honey, curd, ghee, milk, sugar etc.) in their honour. He too also made gifts of cows to them and offered water at their feet.

स्वागतं वो महाभागाः सुव्युष्टा रजनी मम ।
भवतो यत्प्रपश्यामि ब्रूत किं करवाणि च ॥ ४६ ॥

Remarkably happy within himself, he then told them bringing together both of his palms in salutation, "welcome to you all great souls. My night today will pass of as well as I have got a sight of yours. Please say what can I do for you ?"

एवं हि दैत्यराजेन सत्कृतास्ते द्विजोत्तमाः ।
ऊचुः प्रहृष्टमनसो दानवेन्द्रसुतं तदा ॥ ४७ ॥

With such befitting welcome by the demon King, the good-hearted brāhmaṇas became very happy and then told his son.

ऋषय ऊचुः— The sages said :

कार्यार्थिनस्तु सम्प्राप्ताः प्रह्लाद हरिवल्लभ ।
तदस्माकं महाबाहो भवांस्त्राता भवार्णवात् ॥ ४८ ॥

We have come here for our task as you, the strong soul being the lover of Śrī Hari can only save us from getting washed away in the ocean of this worldly life

कथं दैत्य युगे ह्यस्मिन् रौद्रे वै कलिसंज्ञके ।
भविष्यामो विना विष्णुं भीतानामभयप्रदम् ॥ ४९ ॥

How could we be without fear in this formiddable and harsh age known as Kaliyuga without Śrī Viṣṇu ?

अस्मिन्युगे ह्यधर्मेण जितो धर्मः सनातनः ।
अनृतेन जितं सत्यं विप्राश्च वृषलैर्जिताः ॥ ५० ॥

In this yuga, unrighteousness has won over righteousness which is eternal. Falsehood has won over truth and the low castes are claiming themselves as Brāhmaṇas.

विटैर्जिता वेदमार्गाः स्त्रीभिश्च पुरुषा जिताः ।
ब्राह्मणाश्चापि वध्यन्ते म्लेच्छराजन्यरूपिभिः ॥ ५१ ॥

The cunning are claiming to have acquired knowledge of the pathways laid down in the Veda while women are gaining an upper hand over men.

अस्मिन्विलुलितप्राये वर्णाश्रमविवर्जिते ।
अविलुप्ते वेदमार्गे क्व विष्णुर्भगवानिति ॥ ५२ ॥

The outcastes are posing a threat to brāhmaṇas claiming themselves to be kings. While the putting aside of the Varṇāśrama system, the same appears to be on the verge of expulsion.

विना ज्ञानाद्विना ध्यानाद्विना चेन्द्रियनिग्रहात् ।
प्राप्यते भगवान् यत्र तद्गुह्यं कथयस्व नः ॥ ५३ ॥

The paths laid down as per the Veda seem to be on extinction. So where is the Lord Śrī Viṣṇu given such circumstances ?

Give us the secret as to how to attain God Śrī Viṣṇu without knowledge, without contemplation

दैत्यराज त्वमस्माकं सुहृन्मार्गप्रदर्शकः ।
कथयस्व महाभाग यत्र तिष्ठति केशवः ॥ ५४ ॥

and without controlling sense organs. Oh King of demons ! you are our dear friend and path-finder. You, the highly fortunate one, tell us where is Śrī Keśava ?

एवं स द्विजमुख्यैश्च सम्पृष्टो दैत्यसत्तमः ।
प्रणम्य ब्राह्मणान् सर्वान् भक्त्या संहृष्टमानसः ॥ ५५ ॥

In this way, the brāhmaṇas put their question to the virtuous demon who in turn with all happiness in mind offered them his salutation with due regard.

स नमस्कृत्य देवेभ्यो ब्रह्मणो परमात्मने ।
भगवद्भक्तियुक्तः सन् व्याहर्तुमुपचक्रमे ॥ ५६ ॥

He also paid his obeisance to other gods as well as Brahmā – the Supreme Soul. Then to fulfill their (brāhmaṇas) request, he with due devotion towards God, began to tell them.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये कलिभीतमहर्षिभिर्ब्रह्मवचनात्प्रह्लादसन्निधौ कलियुगे भगवत्स्थितिविषये प्रश्नकरणवर्णनं नाम प्रथमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the First Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmya relating to the age of Kali, the Maharṣi were afraid and they did question in the presence of Prahlāda, Caturmukha, about Stotra relating to Bhagawān.*

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ द्वितीयोऽध्यायः – Adhyāya 2

Ślokas 1 to 56

प्रह्लाद उवाच— Prahlāda said :

सर्वेषामपि भूतानां दैत्यदानवरक्षसाम् ।
भवन्तो वै पूज्यतमा देवादीनां तथैव च ॥ १ ॥

In all beings – be they demons or giants or be they the devatās or the average ones, He – the adorable is present.

अनुज्ञया तु युष्माकं प्रसादात् केशवस्य हि ।
अधिष्ठानं भगवतः कथयामि निबोधत ॥ २ ॥

As per your approval, I shall inform you about the abode of God Śrī Kṛṣṇa, by His Grace.

पश्चिमस्य समुद्रस्य तीरमाश्रित्य तिष्ठति ।
कुशास्थलीति या पूर्वं कुशेन स्थापिता पुरी ॥ ३ ॥

In earllier times, there was a city named Kuśasthalī founded by Kuśa near the sea on the western coast of Bhārat.

वहते गोमती यत्र सागरेण समन्ततः ।
द्वारावतीति सा विप्रा आनर्तेषु प्रकीर्तिता ॥ ४ ॥

The river Gomatī had met the sea here in its natural course of flowing. By the name 'Dwārāvatī' (that is Dwārakā) it used to invoke adoration of people and its fame had spread out.

तस्यां वसति विश्वात्मा सर्वकामप्रदो हरिः ।
कलाषोडशसंयुक्तो मूर्तिद्वादशकान्वितः ॥ ५ ॥

Adorned with sixteen qualities and in twelve imagery form of idols, Śrī Hari – the universal soul and the giver of all wishes resides there.

तदेव परमं धाम तदेव परमं पदम् ।
द्वारका सा च वै धन्या यत्राऽऽस्ते मधुसूदनः ॥ ६ ॥

That is the best of places and is His ultimate place. That is the fortunate and auspicious **Dwārakā** where Madhusūdana is present.

यत्र कृष्णश्चतुर्बाहुः शङ्खचक्रगदाधरः ।
नरा मुक्तिं प्रयास्यन्ति तत्र गत्वा कलौ युगे ॥ ७ ॥

Lord Śrī Kṛṣṇa is heard to be present here like a door frame with conch, disc and mace in His Hands. Men can attain liberation by going there in Kaliyuga.

तच्छ्रुत्वा वचनं तस्य प्रह्लादस्य महात्मनः ।
विस्मयाविष्टमनसस्तमूचुर्मुनिसत्तमाः ॥ ८ ॥

After hearing these words of the great soul Prahlāda, the devout sages became very much surprised and they in turn asked Him.

ऋषयः ऊचुः— The sages said :

क्षयं यदुकुले याते भारे चोपहृते भुवः ।
प्रभासे यादवश्रेष्ठः स्वस्थानमगमद्धरिः ॥ ९ ॥

When theYadu dynasty met with its downfall, then the best of the Yadu namely, Śrī Kṛṣṇa had rescued the Earth from its resultant burden and had left for his own place Prabhāsa.

द्वारावत्यां प्लावितायां समन्तात् सागरेण हि ।
कथं स भगवांस्तत्र कलौ दैत्य प्रकीर्त्यते ॥ १० ॥

When flooded by sea, Dwārāvatī got washed away. So how could God's name be used to be taken with all glory there in the Kaliyuga ?

कथयस्व सुरश्रेष्ठ कथं विष्णुर्महीतले ।
स्थितश्चानर्तविषय एतद्विस्तरतो वद ॥ ११ ॥

How could Śrī Viṣṇu stay back in this region on Earth's surface evoking adoration of people ? Tell us in details."

प्रह्लाद उवाच— Prahlāda said :

उग्रसेने नरपतौ प्रशासति वसुन्धराम् ।
कृष्णो यदुपुरीमेतां शोभयामास सर्वतः ॥ १२ ॥

When King Ugrasena was ruling on the Earth, then Śrī Kṛṣṇa was adding to the glory of the city of Yadus, that is Yadupuri from all sides.

रममाणे रमानाथे रामाभिरमणे हरौ ।
एकदा तु समासीने सभायां यदुसत्तमे ॥ १३ ॥

Once, along with his beautiful wife Śrī Kṛṣṇa was seated in a meeting which itself was offering a pleasant sight.

कथाभिः क्रियमाणाभिर्विचित्राभिरनेकधा ।
उद्धवः कथयामास प्रचारं यदुनन्दनम् ॥ १४ ॥

Different discussions bearing varied accounts of people were going on there. Uddhava happened to apprise Śrī Kṛṣṇa about the happenings all round.

उद्धव उवाच—Uddhava said :

यात्रायामनुसम्प्राप्तं दुर्वाससमकल्मषम् ।
स्थितं तं गोमतीतीरे चक्रतीर्थसमीपतः ॥ १५ ॥

Undergoing pilgrimage to get rid of his evil deeds Durvāsā happened to be there in the auspicious place called Cakratīrtha on the banks of River Gomatī.

तच्छ्रुत्वा सहसोत्थाय भगवान् रुक्मिणीगृहम् ।
जगाम हृष्टमनसा विश्वशक्तिरधोक्षजः ॥ १६ ॥

Hearing that, the all powerful that Śrī Kṛṣṇa with pleasure of mind got up immediately from His seat and headed for the house of Rukmiṇī.

आगत्योवाच वैदर्भीं सम्प्राप्तमृषिसत्तमम् ।
तपोनिर्धूतपाप्माऽयमत्रिपुत्रो महातपाः ॥ १७ ॥

Then coming near Vaidarbhī (Rukmiṇī), he told her that by virtue of his great penance, Durvāsā – the son of Atri had virtually washed out most of his sinful deeds.

आतिथ्येनार्चितो विप्रो दास्यते च महोदयम् ।
गृहिणी न गृहे यस्य सत्पात्रागमनं वृथा ॥ १८ ॥

By fulfilling all duties towards treatment of him as a guest as well as by serving him as a brāhmaṇa we can err our upliftment

for visiting the house of a person having no wife is futile for a derserving person.

तस्य देवा न गृह्णन्ति पितरश्च तथोदकम् ।
तदागच्छस्व गच्छामो निमन्त्रयितुमत्रिजम् ॥ १९ ॥

The gods do not accept his worship. So do his forefathers do not accept his libations. Hence, let us go and invite him for a dinner.

तथेत्युक्त्वा तु सा देवी रथमारुरुहे सती ।
रथमारुह्य देवेशो रुक्मिण्या सहितो हरिः ।
जगाम तत्र यत्रास्ते दुर्वासा मुनिसत्तमः ॥ २० ॥

After saying like this the God then got onto the chariot and then getting himself seated on it along with Rukmiṇī headed towards the place where Durvāsā was for the time being.

दृष्ट्वा ज्वलन्तं तपसा कूले नदनदीपतेः ।
कापालिकस्य पुरतः सुस्नातं वरसीकरैः ॥ २१ ॥

Then he saw him engaged in burning penance near the sea-shore covering himself fully with a garland of skulls.

प्रणम्य भगवान् भक्त्या पप्रच्छाऽनामयं ततः ।
पश्चाद्विदर्भतनया रुक्मिणी प्रणनाम तम् ॥ २२ ॥

Then before putting his questions, the God offered him, His regards. The daughter of soil of Vidarbhā – Rukmiṇī also paid him Her obeisance.

दुर्वासाश्चापि तौ दृष्ट्वा दर्शनार्थमुपागतौ ।
पप्रच्छ कुशलं तत्र स्वागतेनाभिनन्द्य च ॥ २३ ॥

Durvāsā also seeing them to have come to meet him, enquired everything about their well being as a matter of greeting.

दुर्वासा उवाच— Durvāsā said :

कुशलं कृष्ण सर्वत्र कुत्र वासस्तवाऽधुना ।
कति दारा धनापत्यमेतद्विस्तरतो वद ॥ २४ ॥

"Where do you Śrī Kṛṣṇa put up at the moment ? Tell me the details regarding everything of yours – your financial state as well as the overall condition of your subjects."

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

समुद्रेण प्रदत्ता मे भूमिर्द्वादशयोजना ।
तस्यां निवसतो ब्रह्मन् पुरी हेममयी मम ॥ २५ ॥

The sea has gifted me land measuring about eight miles. While residing there, the city has become a golden city to me, the Brahmā. the place there is adorned

प्रासादास्तत्र सौवर्णा नवलक्षाणि सङ्ख्यया ।
तस्यां वसामि संहृष्टस्त्वत्प्रसादात् सुनिर्भयः ॥ २६ ॥

with nine laks gold. Out of your grace, I am staying there hale and hearty and without any fear.

तच्छ्रुत्वा वचनं तस्य विस्मयाविष्टमानसः ।
प्रत्युवाच स दुर्वासाः प्रहस्य मधुसूदनम् ॥ २७ ॥

After hearing these words of Śrī Kṛṣṇa, Durvāsā was completely taken aback. With a little smile on him, Durvāsā began to ask Madhusūdana slightly sarcastically.

वसन्ति तावका ये च तेषां सङ्ख्या वदस्व भोः ।
यावत्यश्च महिष्यस्ते पुत्राः परिजनास्तथा ॥ २८ ॥

Durvāsā said : Then there must be your able-bodied sons and other kith and kins who must be staying there with you. Please tell me about their number.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

ब्रह्मन् षोडशसाहस्रं भार्याश्चाष्टाधिका मम।
तासां मध्येऽभीष्टतमा विदर्भाधिपतेः सुता ॥ २९ ॥

Oh brāhmaṇa, I have got more than sixteen thousand and eight queens out of whom the daughter of the King of Vidarbha – Rukmiṇī is very dear to me.

एकैकस्या दश सुताः कन्या चैका तथा मुने।
षट्पञ्चाशद्यदूनां तु कोट्यः परिजनो मम ॥ ३० ॥

Each one of them, the sage, has got Ten sons and Ten daughters. There are fifty six crore kith and kins of mine. The factual position with regard to the number of the remainder is not known.

शेषाः प्रकृतयो ब्रह्मंस्तेषां सङ्ख्या न विद्यते।
तच्छ्रुत्वा चिन्तयामास किमेतदिति विस्मितः ॥ ३१ ॥

Hearing this, the sage began to wonder as to how could it be.

अहो ह्यनन्तवीर्यस्व मायामाश्रित्य तिष्ठतः।
अनन्ता सर्वकर्तृत्वे प्रवृत्तिर्दृश्यतामियम् ॥ ३२ ॥

He told himself "Oh this is based on magic of limitless seed. All these deeds are manifesting the disposition of eternity

दुर्वास उवाच— Durvāsā said :

स्वागतं ते महाबाहो ब्रूहि किं करवाणि ते।
दर्शनेन त्वदीयेन प्रीतिमेति च मे मनः ॥ ३३ ॥

welcome you, the strong and powerful, please tell what is intended to be executed by me. As my mind is full of pleasure by getting sight of yours.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

यदि प्रसन्नो भगवंस्तदागच्छस्व मे गृहम्।
शिरसा धार्य पादाम्बु प्रयास्यामि पवित्रताम् ॥ ३४ ॥

Lord, if you are pleased, come along with me to my house. There I shall sanctify myself by making my forehead touch the water offered at your feet.

दुर्वास उवाच— Durvāsā said :

अक्षमासारसर्वस्वं किं मां नयसि माधव।
नय मां यदि मद्वाक्यं करोषि सह भार्यया ॥ ३५ ॥

What shall you, Mādhava do taking me along the person having such a high degree of intolerance. You can take me along only if you intend to follow my words together with your wife.

प्रह्लाद उवाच— Prahlāda said :

एवमस्त्विति चोक्त्वा स प्रस्थितः स्वरथेन हि।
तं दृष्ट्वा प्रस्थितं विष्णुं प्रहस्योवाच भर्त्सयन् ॥ ३६ ॥

Having said that it would be like that, the God then left on His own chariot. Seeing Śrī Viṣṇu coming, he – namely Durvāsā began to laugh and said humorously.

दुर्वासा उवाच— Durvāsā said :

दुर्वाससं न जानासि मुञ्चेमान् हयसत्तमान्।
त्वं च भार्या तथा चेयं वहतं स्वरथेन माम् ॥ ३७ ॥

"You do not know Durvāsā. Leave aside your efficient horse and along with your wife, be yoked onto my chariot."

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

भगवन् यथा प्रब्रवीषि विप्र कर्ताऽस्मि तत्तथा ।
त्वया कृपालुना ब्रह्मन् पारितोऽहं सबान्धवः ॥ ३८ ॥

"I shall do as you said, the Lord by your grace, the brāhmaṇa, I can cross over the worldly life along with My relations. (These are clear portions of असुरजनमोहकभाग to mislead the evil swābhāvic souls.

प्रह्लाद उवाच— Prahlāda said :

तौ तथा ऋषिवर्योऽसौ युक्तां देवीं रथे स्वके ।
तथैव पुण्डरीकाक्षं याहि याहीत्यभाषत ॥ ३९ ॥

Then both of them including the goddess got themselves yoked onto the cross bar of the chariot with the sage directing the Lotus eyed Lord Śrī Kṛṣṇa to move ahead while Himself controlling the reins in His Hands.

तं दृष्ट्वा देवताः सर्वा वहमानं रथं हरिम् ।
साधुसाध्विति भाषन्त ऊचुः सर्वे परस्परम् ॥ ४० ॥

Seeing Śrī Hari pulling the chariots, all the gods began to tell one another amongst themselves. "Well done and well done." they said :

अहो ब्रह्मण्यदेवस्य परां भक्तिं प्रपश्यत ।
स्कन्धे कृत्वा धुरं यो हि वहते भार्यया सह ॥ ४१ ॥

"The love of God for the brāhmaṇa is remarkable indeed that along with his wife he has taken the weight of the cross bar of the chariot on his shoulders and both of them are pulling the same."

विकीर्यमाणः कुसुमैः सुरसङ्घैर्जनार्दनः ।
जगाम स रथं गृह्य सभार्यो द्वारकां प्रति ॥ ४२ ॥

Then while the gods continued showering flowers on Janārdana, He along with wife took the chariot towards Dwārakā.

उह्यमाने रथे तस्मिन् रुक्मिणी तृषिताऽभवत् ।
उवाच कृष्णं वैदर्भी श्रमव्याकुललोचना ॥ ४३ ॥

Subsequently, in the process of pulling the chariot, Rukmiṇī felt thirsty out of exhaustion. Then Vaidarbhi, that is, Rukmiṇī with all eagerness writ in Her eyes told Śrī Kṛṣṇa.

श्रान्ता भारपरिक्लिष्टा वहती कोपनं द्विजम् ।
पाययित्वोदकं कान्त नय मां मन्दिरं स्वकम् ॥ ४४ ॥

Rukmiṇī said : "I have become exhausted pulling this chariot heavy with the weight of this terrible brāhmaṇas. Darling, give Me some water and then take Me back to our abode."

तच्छ्रुत्वा वचनं तस्याः पादाक्रान्त्या धरातलात् ।
आनयामास भगवान् गङ्गां त्रिपथगां शुभाम् ॥ ४५ ॥

Hearing these words of Hers, the God then striking His Pādas on the ground brought out the auspicious Gaṅgā having fluencey in three direcitons.

तद्दृष्ट्वा निर्मलं शीतं सुगन्धं पावनं तथा ।
पपौ पिपासिता देवी रुक्मिणी जाह्नवीजलम् ॥ ४६ ॥

Then seeing clean, cool, aromatic and pure water before Her, the thirsty Goddess Rukmiṇī quenched Her thirst by having the water of Jāhnavī (Gaṅgā).

पीतं तया जलं दृष्ट्वा चुकोप ऋषिसत्तमः ।
जज्वाल ज्वलनप्रख्यः शशाप परमेश्वरीम् ॥ ४७ ॥

Seeing Her drinking water, the astute sage began to burn with anger, his eyes got red in anger and he thus, cursed the supreme Goddess.

दुर्वासा उवाच— Durvāsā said :

मामपृष्ट्वा जलं यस्मात् पीतवत्यसि रुक्मिणि ।
तस्मात् पानरता नित्यं भविष्यसि न संशयः ॥ ४८ ॥

Rukmiṇī, as you have taken water without seeking my permission, you will always remain occupied with the habit of drinking and there will be no doubt about this.

अवियुक्ता रथाद्यस्मान्मामपृष्ट्वा जलं त्वया ।
पीतं तस्माच्च कृष्णेन वियुक्ता त्वं भविष्यसि ॥ ४९ ॥

You have drunk the water without taking the yok of the chariot off your shoulders and without asking me. Hence you will bear separation from Śrī Kṛṣṇa.

प्रह्लाद उवाच— Prahlāda said :

एतावदुक्त्वा वचनं क्रोधसंरक्तलोचनः ।
परित्यज्य रथं विप्रो भूमावेवावतिष्ठति ॥ ५० ॥

After saying so, the brāhmaṇa with his eyes red – shot in anger got off the chariot and sat down on the ground.

एवं शप्ता तदा देवी रुदोदातीव विह्वला ।
उवाच कृष्णं करुणं कथं स्थास्ये त्वया विना ॥ ५१ ॥

Cursed in this way, the Goddess then got perturbed and began to cry. Bringing her pitiable state to the knowledge of Śrī Kṛṣṇa, she told Him as to how could she stay without Him.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

आयास्ये प्रत्यहं देवि द्विकालं भवनं तव ।
यो मां पश्यति चात्रस्थं स त्वामेव प्रपश्यति ॥ ५२ ॥

"Every day, I shall come twice to your residence, the Goddess. Those who will have a sight of Mine then, will get a look of yours here at the same time.

मां हि दृष्ट्वा नरो यस्तु त्वां न पश्यति भक्तितः ।
अर्धं यात्राफलं तस्य भविष्यति न संशयः ॥ ५३ ॥

If men having a sight of Mine, do not take a look of yours here with faith, the fruits of their visit here will get halved.

आश्वास्य च प्रियामेवं ब्राह्मणं यदुनन्दनः ।
ततः प्रसादयामास दुर्वाससमकल्मषम् ॥ ५४ ॥

By giving assurance to His dear wife in this manner, the God thus evinced His kindness towards the vehement Brāhmaṇa, Durvāsā.

बाह्यो पवनमध्ये तु पूजयामास तं तथा ।
अवनिज्य स्वयं पादौ विप्रपादावनेजनम् ॥ ५५ ॥

Then outside (Durvāsā's) house, the God – Śrī Hari worshipped him, washed his feet with water and then taking in hands the water offered at the brāhmaṇa's feet got his head touched the same.

(This is just-like in the case of Kucela how Śrī Kṛṣṇa did as as an example for others to follow when a guest arrives. Śrī Kṛṣṇa is infinite times superior to Durvāsā and Durvāsā himself does not know about the quantum of superiority of Śrī Kṛṣṇa above him, both in quantity and quality.)

दत्त्वार्घ्यं गां च विप्राय मधुपर्कं स भक्तितः ।
विधिवद्भोजयामास षड्रसेन द्विजोत्तमम् ॥ ५६ ॥

Then He offered him water through both His palms joined together in form of a cup. He gifted him with cows as well as

offered him the mixture made of five ingrredients – Milk, ghee, curd, sugar and honey etc.) with faith. He also offered him palatable food consisting of six tastes and flavours as per accepted procedure.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये दुर्वासोद्वारकानयनदुर्वासोदत्तरुक्मिणीशाप-वृत्तान्तवर्णनं नाम द्विंतीयोऽध्यायः ॥

Thus ends the SecondAdhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmya relating to the incident of curse given by Durvāsā to Rukmiṇī.*

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ तृतीयोऽध्यायः – Adhyāya 3

Ślokas 1 to 84

For Rukmiṇī relief from grief

ऋषयः ऊचुः— The sages said :

अहो ब्रह्मण्यदेवस्य कृष्णस्यामिततेजसः ।
महिमा यदयं नैव मृषा चक्रे मुनेर्वचः ॥ १ ॥

The sages said with a note of exclamation. Oh ! despite His limitless power, Śrī Kṛṣṇa gave importance to the words of a brāhmaṇa sage and acted in such a manner that the sage's words did not become futile.

तेन चक्रे न रोषं स सेतुपालो जनार्दनः ।
भृगोर्यश्चरणाघातं दधार हृदि लाञ्छनम् ॥ २ ॥

In any case, it is well known that despite bearing the circular disc (as a weapon) in His Hand, Janārdana the guardian of the unanimously accepted righteous path – that is dharma

सा तु देवी कथं तेन प्रेयसा विप्रयोजिता ।
एकाकिनी स्थिता तत्र कथ्यतामसुरेश्वर ॥ ३ ॥

did not get angry when Bhṛgu humiliated Him by striking his feet on His chest. On the other hand, He continued to bear the footprint on His Chest.

उत्कण्ठिता अति वयं श्रोतुं द्वारवतीं मुदा ।
इदमादौ बुभुत्सामश्चित्तखेदापुनत्तये ॥ ४ ॥

So how the Goddess stay separately from Her dear Husband by the Brāhmaṇa ? Please narrate us the story of Her staying all alone. We are very eager to know about this story of Dwārāvati. Our earnest desire to get enlightened about this is solely out of the wish to get rid of the lamentation in our mind.

प्रह्लाद उवाच— Prahlāda said :

श्रूयतामृषयः सर्वे गदतो मम विस्तरात् ।
यथा शापोद्भवं दुःखं मुमोच हरिवल्लभा ॥ ५ ॥

Listen to all the factual details that I am going to narrate regarding the sorrows arising out of the curse upon Rukmiṇī and how sabsequently. She, the deaarest of Śrī Hari got free from the same.

अथ दुर्वाससः शापमवाप्यारुन्तुदं तदा ।
यादवेन्द्रस्य गृहिणी सहसा पर्यदेवयत् ॥ ६ ॥

Due to the curse of Durvāsā, the wife of the King of the Yādavas (that Śrī Kṛṣṇa) began to weep immediately.

रुक्मिण्युवाच— Rukmiṇī said :

कल्याणी बत वाणीयं लौकिकी संविभाव्यते ।
कूपके चैव सिन्धौ च प्रमाणान्नाधिकं जलम् ॥ ७ ॥

Reliance on such unbelievably good happening can only be possible on Earth for the presence of water either in a well or in the seas cannot be evidence enough for more water.

या साहं भूरिभाग्या वै प्राप्य नाथं जगत्पतिम् ।
इयमेकाकिनी जाता पौलस्त्याद्देवहेलनात् ॥ ८ ॥

It is highly fortunate for me to have the Lord of the world as Husband. Otherwise, I would have had to bear the consequences for disregarding the sage belonging to the Pulastya clan – that is Durvāsā all alone.

क्व मङ्गलालयः श्रीमाननवद्यगुणो हरिः ।
अल्पपुण्या सुसंबाधा कामिनी क्वातिचञ्चला ॥ ९ ॥

On one side there is Śrī Hari, full of all gracious qualities and the repository of all goodness. But on the other side, there is me – the beautiful excessively restless and obstructive with lesser qualities of goodness.

तथापि घटयामास धाता वञ्चनकोविदः ।
विधानमशुभाया मे वियोगविषमव्यथम् ॥ १० ॥

Despite this, the wise God has tried His best to bear with the pain of separation from a poisonous and sinister woman as a part of sticking to His words.

अन्यथा वर्णगुरवः स्नातास्त्रैविद्यवर्त्मनि ।
कथं तु शासुमर्हन्ति स्वयं खिन्नामनागसम् ॥ ११ ॥

Otherwise anyone else in His place as a master of all castes and completely imbued with the wisdom of scriptures as well as knowledge weapons would have definitely been tired of a woman like me.

विदधे वज्रमयं तु किं त्विदं हृदयं मेऽतिकठोरमेव हि ।
शतधा न विदीर्यते यतो विरहे दुर्विषहे मधुद्विषः ॥ १२ ॥

He has made my heart hundred times stronger and as a result impregnable like lilghtning. Otherwise, it would have simply broken down with distress of separation from the pleasurable company of him.

अधिकृत्य सुदुश्चरं तपः प्रतिलब्धः प्रथमं मयात्मजः ।
तनयेन विनाकृताऽप्यहं न मृता पञ्चसु वासरेष्विह ॥ १३ ॥

My observance of persistent penance, I attained the first Puruṣa as my own. That is how without having sons, I did not meet death in five days.

उपलभ्य सुदारुणामिमामपि पीडामविताऽस्म्यहं तदा ।
यदिदं विधुनोति कल्मषं खलु तन्मां समुपेत्य लक्षवृद्धिम् ॥ १४ ॥

Hence, I successfully bear with such harsh pain. Otherwise, this destabilizing evil which I committed for myself would have definitely grown by lakhs of times.

इति साऽतिविलप्य दुःखितार्था कुररीतुल्यतया शुशोच वेगात् ।
विरहेण विघूर्णिताशया द्विजशापापहृता मुमूर्च्छ सद्यः ॥ १५ ॥

Lamenting excessively in this way and with sorrows, her deplorable condition was almost like that of female cranes making sounds in distress. Obsessed with the fear of separation integral to the curse of the brāhmaṇa, her condition became pitiable and she, as a result, fell unconcious.

अथ दुर्वाससा शप्ता रुक्मिणी कृष्णवल्लभा ।
मूर्च्छतामाप तत्रैव ह्याजगाम पयोनिधिः ॥ १६ ॥

Thus Rukmiṇī – the beloved of Śrī Kṛṣṇa was cursed by Durvāsā and with her consequently becoming unconscious, her father – the sea, arrived there.

सुधाशीकरगर्भेण पद्मकिञ्जल्कवायुना ।
न्यवीजयदिमां देवीं रुक्मिणीं कृष्णवल्लभाम् ॥ १७ ॥

With water full of particles of nectar and the air perfumed with pollens of Lotus, the sea surrounded Rukmiṇī – the beloved of Śrī Kṛṣṇa.

एतस्मिन्नन्तरे तत्र व्योममार्गेण नारदः ।
गायन् गुणान् भगवतो वीणापाणिः समागतः ॥ १८ ॥

In the meantime, Nārada with his Vīṇā in hand and singing the glory of God reached there in the path ways of the sky.

स दृष्ट्वा सिन्धुनाऽऽश्वास्यमानां विश्वस्य मातरम् ।
अवतीर्य श्रुतकथो बोधयामास नारदः ॥ १९ ॥

Then learning that the sea came down to assure the mother of universe, that is Rukmiṇī, Nārada was heard saying as follows.

नारद उवाच— Nārada said :

मा खेदं देवदेवेशि देवि त्वदधिपे पतौ ।
दूरीकृते विप्रशापात् कुरु कल्याणि धीरताम् ॥ २० ॥

Oh mistress of God ! the curse of the brāhmana on your Husband has already faded away. Hence, the giver of all goodness, be patient.

त्वं हि साक्षाद्भगवती कृष्णस्य पुरुषोत्तमः ।
अवतीर्णो धराभारमपनेतुं यदृच्छया ॥ २१ ॥

You are the manifest of Goddess and Lord Śrī Kṛṣṇa the best Puruṣa. He has descended on Earth in His incarnation as per your will to relieve the Earth of its burden.

देवो ह्यसौ परं ब्रह्म सदाऽनिर्विण्णमानसः ।
मायाशक्तिस्त्वमेतस्य सर्गस्थित्यन्तकारिणः ॥ २२ ॥

The God, Śrī Kṛṣṇa, as the Supreme Brahman, is above all sorrows of mind. You, on the other hand by your propensity to engender attachment, are the cause of the

संहृत्य निखिलं शेते ययाऽसौ कलया स्वराट् ।
तदापि न वियुज्येत त्वया विश्वपतिः प्रभुः ॥ २३ ॥

dissolution of creation ultimately. Inhering the whole – the totality within, the Lord by nature remains searately in heaven. Despite this, the Lord of the universe could hardly separate himself from you.

अवियुक्तस्त्वया नित्यं देवदेवो जगत्पतिः ।
लीलावतारेष्वेतस्य सर्वेषु त्वं सहायिनी ॥ २४ ॥

Inseparable forever from you, He, the God of gods is the Lord of the world. All His dramatic incarnations are only based on your support.

योगं वियोगं च तथा न यात्येष त्वयाऽनघे ।
विडम्बयति भूतानामुपकाराय चेश्वरः ॥ २५ ॥

There cannot be either the meeting or separation of God from you – the flawless. The God's assuming different Forms is only with an eye towards the welfare of everything existing.

आराधनीयाः सततं भूदेवा भूतिमीप्सता ।
प्रकोपनीया नैवैते तत्त्वज्ञा हि तपस्विनः ॥ २६ ॥

The desire for prosperity should always be preceded with earnest efforts towards worshipping of the best brāhmaṇas. One need not excessively excite the ascetics – the learned in the knowledge of truth.

इत्येवं शिक्षयँल्लोकं वियोगं तेऽनुमन्यते ।
मुनिशापाद्धरिः साक्षाद्गूढः कपटमानुषः ॥ २७ ॥

As per your perception, this is the way people became fragile consequent to their separation from near and dear ones. But it is Śrī Hari, who, in the guise of Sages curse, the treacherous.

अपि स्मरसि कल्याणि जातो रघुकुले स्वयम् ।
लोकानुग्रहमन्विच्छन् भूभारहरणोत्सुकः ॥ २८ ॥

Kalyāṇī, you may remember, how taking birth for Himself in the Raghu dynasty, Śrī Hari had evinced enthusiasm to stoop low for the sake of relieving the Earth of its burden.

तं हरिं जगतामीशं रुक्मिणि त्वं न वेत्सि किम् ।
प्राणेभ्योऽपि गरीयांसमयं देवः स एव हि ॥ २९ ॥

Don't you know Rukmiṇī that God – the Lord of the world is relatively more important than the very life itself.

येनेदं पूरितं विश्वं बहिरन्तश्च सुव्रते ।
असङ्गस्य विभोः सङ्गः कथं स्यादिति मन्मतिः ॥ ३० ॥

The Universe is filled both inside and outside by Him. Hence, the question that occupies my mind, oh the ardent follower of all religious vows ! is how the Lord, who by nature, is free from keeping any specific company, can incessantly have your company.

तया त्वया नियुक्तोऽसाविति प्रत्येमि सर्वशः ।

तद्विमुञ्चाऽऽधिमत्यर्थमात्मानमनुसंस्मर ।
प्रसीद मातः सन्धेहि धीरतां स्वमनीषया ॥ ३१ ॥

It appears to me that you have employed all his powers in this task. Hence, get rid of your pre-occupied mental distress with regard to having his company in an exclusive garden. Oh mother ! get reminded of your form and holding patience onto the mind, remain free from obsession with regard to your reunion with him.

इति ब्रुवति देवर्षाववसाने नदीपतिः ।
प्रोवाच वचनं तस्यै वाचा मुदुसुवर्णया ॥ ३२ ॥

After Nārada's – the sage of Devatās speaking like this, the Lord of rivers – namely the sea, began to speak out gently and with well thought of and delineated terms.

समुद्र उवाच— The sea said :

यदाह देवि देवर्षिर्नत्वा त्वां सत्यमेव तत् ।
गीयसे त्वं हि वेदेषु नित्यं विष्णोः सहायिनी ॥ ३३ ॥

"All that the sage of gods has told you, are true, the Goddess. The Vedas have always described you as the companion of Śrī Viṣṇu.

परः पुमानेष निरस्तविग्रहो
गूढोऽधिपस्ते विदधाति भूयः ।
विश्वं व्यवस्थापयति स्वरोचिषा
त्वया सहायेन बिभर्ति मूर्तिम् ॥ ३४ ॥

The ultimate masculinity which is devoid of any particular form or appearence, assumed a body onto itself in the form of your Lord and with your support created and established the Universe on its sweet will.

तदेष परिखेदस्ते न मनागपि युज्यते ।
वक्षःस्थलस्था भवती नित्यं श्रीवत्सलक्ष्मणः ॥ ३५ ॥

And its assuming body is only possible beside you and it cannot be any other way than this. Hence regret or repentance does not behove you.

इयं भागीरथी देवी मदादेशादुपागता ।
विनोदयिष्यत्यनिशं त्वां हि देवि शरीरिणी ॥ ३६ ॥

The permanance of your company is there forever and is like the curl of hair on the chest of Śrīvatsa. This Bhāgīrathī has come down here as per my orders. It will continue to entertain you – the Goddess in your embodied Form.

एतस्याः स्यान्मृदु स्वादु पयःपूरोपशोभितम् ।
प्रदेशोऽयमशेषोऽपि भविता त्वत्सुखप्रदः ॥ ३७ ॥

Further this region, full of its fresh water will be a giver of immeasurable happiness to you. Full of varieties of trees, creepers along with

नानाद्रुमलताकीर्णं निकुञ्जैरुपशोभितम् ।
मातङ्गैश्च समाजुष्टं मञ्जुगुञ्जन्मधुव्रतम् ॥ ३८ ॥

shrubs forming arbour and accompanied with elephants and the gentle humming of bees, the place will offer a beautiful and attractive sight to behold.

नवपल्लवभङ्गीभिः कुसुमस्तबकैः शुभैः ।
फलैरमृतकल्पैश्च मञ्जरीराजिभिस्तथा ॥ ३९ ॥

The place will bring with new sprouts apparently in all eagerness to break forth, with bunches of beautiful flowers, with fruits having nectar like juice and with rows of buds.

नन्दनस्य श्रिया जुष्टं मनोनयननन्दनम् ।
वनं रम्यतरं चात्र ह्यचिरेण भविष्यति ॥ ४० ॥

Thus embellished, then garden would be fit to appeal and stand out in the mind. Indeed, the garden here will forever be beautiful.

त्वया सम्बोधनीयाः स्म वयं मातः सदैव हि ।
आगम्यरूपा विद्या त्वमस्माभिर्बोध्यसे कथम् ॥ ४१ ॥

As it is we always address you and treat you like the mother. You are the image of inaccessible knowledge. So how we full comprehend you ?

तदावामनुजानीहि प्रसीद परमेश्वरि ।
नमस्ते विश्वजननि भूयोऽपि च नमोनमः ॥ ४२ ॥

Thus the Supreme Goddess, be graceful and allow both of us to leave. All our homage to you, the mother of the Universe. Kindly accept our repeated homage to you which is always there for you.

प्रह्लाद उवाच— Prahlāda said :

एवमुक्त्वा जगद्धात्रीं जग्मतुस्तौ यथागतम् ।
आजगाम च तत्रैव देवि भागीरथी स्वयम् ॥ ४३ ॥

Having said so to the bearer of the world that is – the Goddess, both of them left in the same direction they had come from. Bhāgīrathī – the Goddess then got herself placed there on her own. (as per the words of the Sea and Nārada.)

वरं समभवत्तत्र दिव्यभूरुहसेवितम् ।
सेव्यं समस्तलोकानां फलपुष्पसमृद्धिमत् ॥ ४४ ॥

A forest got materialilzed there always attended with abundant beauty. Endowed with the wealth of flowers and fruits, it became fit for service of the entire world.

प्रसादेन च भूतानां गङ्गाऽशेषाघहारिणी।
भूषयामास तं देशं सा च विष्णुपदी सरित् ॥ ४५ ॥

As a matter of grace for living beings Gaṅgā – destroyer of all evils began to ornament the region as a river known as Viṣṇupadī.

देवी च मुनिवाक्येन गङ्गायाश्च विनोदनात्।
सौन्दर्यात्तस्य देशस्य किञ्चित्स्वास्थ्यमवाप ह ॥ ४६ ॥

Thus with the persistence of Goddess – Gaṅgā there as per the words of the sage and as a result of the assuring presence of Gaṅgā, that particular region not only became beautful but also hale and hearty.

अथ विष्णुपदीं देवीं श्रुत्वा सागरसङ्गताम्।
इतस्ततः समाजग्मुः प्रदधानाः पयस्विनीम् ॥ ४७ ॥

Then after hearing the goddess Viṣṇupadī's (Gaṅgā's) meeting the sea, all rivers from here and there reposing faith in her began to assemble there.

द्वारकावासिनश्चैव जनाः काननशोभया।
हृष्टचित्ताः समाजग्मुरनिशं रुक्मिणीवनम् ॥ ४८ ॥

The inhabitants of **Dwārakā** also got enchanted with the beauty of the forest and began to frequnt the same, that is the Rukmiṇī's forest.

श्रुत्वा तदखिलं सर्वं दुर्वासाः शाम्भवीकला।
चुकोप स्मयमानश्च भूय एतदभाषत ॥ ४९ ॥

After hearing all these about the cunningness of Śambhu – Durvāsā got highly enraged but with a smile on himself said as follows :

दुर्वासा उवाच— Durvāsā said :

कः प्रभुस्त्रिषु लोकेषु मह्यं वचनमन्यथा ।
विधातुमपि देवानामाद्यो लोकपितामहः ॥ ५० ॥

Who could change or give a different shape to my words in the three worlds ? Even among gods, the primordial Brahmā would not dare so.

किं न जानाति लोकोऽयं मयि रोषकषायिते ।
शक्रं प्रति त्रिभुवनं भ्रष्टश्रीकमभूत्तदा ॥ ५१ ॥

Is the world not aware as to how Śakra got deprived of the prosperity of the three worlds as a result of my heightened anger ?

मम शापमविज्ञाय नन्दनप्रतिमे वने ।
कथं सा रुक्मिणी तत्र रमते जनसेविते ॥ ५२ ॥

Aware of the fact of my reputation as a giver of curse, how could Rukmiṇī roam about there in the forest which is like the Nandana forest is heaven and in the service of the people.

तदेते तरवः सर्वे संत्वभोज्यफला नृणाम् ।
विभ्रष्टसर्वसौभाग्याः कुसुमस्तबकोज्झिताः ॥ ५३ ॥

Hence, let the fruits of all trees in existence in this garden be unfit as eatables for people. Let the fortune of flowers and the bunches of buds wean away and let these fall off.

इयं तु शापनिर्दग्धा हरचूडामणिः सरित् ।
वार्यस्याः स्यादपेयं तु नैवेह स्थातुमर्हति ॥ ५४ ॥

Let this river standing at the helm of all rivers get burnt by my curse and let the boon of taking its water as a blessing no more hold validity."

प्रह्लाद उवाच— Prahlāda said :

तदा सर्वमभूत्तत्र यद्यदाह च वै मुनिः ।
वाचि वीर्यं हि विप्राणां निर्मितं विष्णुना स्वयम् ॥ ५५ ॥

Then everything existant there got burnt out and ruined as per the words of the sage for it is Śrī Viṣṇu **Himself who had rendered the basic strength behind actuation of the words of brāhmaṇas.**

सा तु देवी तथा वृत्तमवेक्ष्य भृशदुःखिता ।
मेने दुरत्ययं दैवमापतत्तत्पुनःपुनः ॥ ५६ ॥

Then the Goddess, witnessing the unsurmountable misfortune for herself became intensely depressed and began to solicit death for herself time and again.

ततस्तु सा विनिश्चित्य मरणं दुःखभेषजम् ।
उत्तरीयाम्बरेणैव बहिः किञ्चित्प्रबद्धय तु ॥ ५७ ॥

Then realising that death is the sure remedy for sorrows, the Goddess then fastened a portion of her stole around her neck.

अथावबुध्य तत्सर्वं सर्वभूतगुहाशयः ।
तां ज्ञात्वा सत्वरं चाऽऽगात्सुपर्णेन दयानिधिः ॥ ५८ ॥

Then becoming aware of everything happening there, the all abiding and benevolent Lord, Śrī Viṣṇu, hurried up and arrived there seated on His Carrier Bird, the Garuḍa.

ददर्श तादृशीं देवीं कण्ठपाशकरां विभुः ।
अधस्तात्तरुशाखायां निमीलितविलोचनाम् ॥ ५९ ॥

Then He saw the Goddess in such a condition in which she happened to be hanging herself below the branch of a tree with her neck trapped in a noose and with her eyes shut.

विभ्रष्टभूषणगणां कृशदेहवल्लीं
म्लानाननाम्बुजरुचं मरणे प्रसक्ताम्।
मेने स विग्रहवतीं करुणां कृपालु-
स्तां सौख्यदां गुणवतीं प्रणतार्तिहन्त्रीम् ॥ ६० ॥

Ornaments on her body has fallen down. Her body had emaciated like a creeper. Nearer to death, her Lotus like face had virtually become pale. The God offered His Compassionate salutation to her – the image of grace and kindness, the giver of all happiness and the bearer of qualities.

संश्रुत्य साऽपि पतगाधिपते रवं वै
प्रोन्मील्य नेत्रकमलेऽथ ददर्श कृष्णम्॥ ६१ ॥

With her wretched condition accompanied with screaming and her lotus like eyes shut up, she apeared like being completely overpowered. With the lower portion of spine turned around and with her wet eyes, she appeared as if she had offered herself in reverence to the Lord of her life.

सा रोमहर्षविवशा त्रपया परीता
कोपानुरागकलुषा कृतविप्रलापा।
संवर्धितद्विगुणशोकभरा च देवी
नानारसं बत दृशोर्विषयं प्रपेदे ॥ ६२ ॥

Herself thrilled up, inbued with the feeling of love, she was equally presenting a sight of one being ashamed of the filth of her love and thus equally angry. With herself full of two-times of sorrow, she was like a present of varied emotions to the sight.

तस्याः ससाध्वसविसर्गचिकीर्षितायाः
पाशं व्यपोह्य करचारुसरोरुहेण।
आदाय पाणिममृतोपमया च वाचा
सञ्जीवयन्निदमुदारमुदाजहार ॥ ६३ ॥

Then as a matter of medical treatment, the God separated the noose from her neck by His own hands and then to infuse life into her began to recite the life – giving sacred incantation taking her hands in this.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

किमेतत्साहसं भीरु चिकीर्षस्यविचारितम्।
ननु देवि ममाचक्ष्व किं नु ते खेदकारणम् ॥ ६४ ॥

Oh Goddess ! how could you dare to commit his cowardly act of killing yourself without getting into the necessary act of reasoning prior to it.

त्वं विद्याऽहं परो बोधस्त्वं माया चेश्वरस्त्वहम्।
त्वं च बुद्धिरहं जीवो वियोगः कथमावयोः ॥ ६५ ॥

Now tell the cause behind your sorrows. If you are wisdom, I am the Supreme

त्वया विमोहितात्मानो भ्राम्यन्त्यजभवादयः।
सा कथं क्षुभ्यसि त्वं तु किं स्वधाम न बुध्यसे ॥ ६६ ॥

Consciousness, I am the God, if you are illusion. As you are the wisdom, I am the living being. So how can there be separation between both of us.

त्वया हि बद्धा ऋषयस्ते चरन्तीह कर्मभिः।
तां त्वां कथमृषिः शप्तुं शक्नुयाद्धरवर्णिनि ॥ ६७ ॥

Enchanted by you, both Brahmā and Śiva wander. So why do You get restless. Are not you aware of your own position ? Bound by you, the sages perform activities.

शिक्षार्थं त्विह लोकानामेवं मे देवि चेष्टितम् ।
मन्मायया समाविष्टः कुरुते विवशः पुमान् ।
पश्य कोपपरीतात्मा यः स शान्तो मुनीश्वरः ॥ ६८ ॥

So how can the same sage curse you who is the receptacle of all excellences ? Oh Goddess ! all my endeavour in this way has been to educate the worlds. Men act helplessly completely taken over by illusion. Look, how the chief of the sages taken over by intense anger has calmed down.

प्रह्लाद उवाच— Prahlāda said :

सोऽभ्येत्य भक्तिनम्रोऽथ दुर्वासा मुनिसत्तमः ।
विचार्य मनसा सर्वं पश्चात्तापानुपाश्रयत् ॥ ६९ ॥

Sobered down with devotion and accompanied with due deliberation, the virtuous sage Durvāsā, then began to repent.

किं मया कृतमित्युक्त्वा तत्समीपमुपागमत् ।
अपतद्विलुठन् भूमौ दण्डवच्चाश्रुसम्प्लुतः ॥ ७० ॥

Saying (onto himself) how could I do all this, he Durvāsā then came nearer to them and with eyes full of tears, **fell flat before them on the ground offering his homage.**

पितरौ जगतो देवौ क्षामयामास दीनवत् ।
तुष्टाव मुक्तवाक्यैस्तु रहस्यैर्भक्तिसंयुतः ॥ ७१ ॥

Making himself pitiable, he began to make entreaties before the father and the mother of the world seeking their pardon. To please them, he began to utter hymns in a mysterious manner of devotion.

आह चेदं जगन्नाथं यदि मय्यस्त्यनुग्रहः ।
तदा पुरेव संयोगो देव देव्या विधीयताम् ॥ ७२ ॥

He said, "oh Lord of the world ! if you are kind enough towards me, please fulfill my wish through your union with the Goddess as pre-ordained."

अथ प्रहस्य गोविन्दस्तमाह मुनिसत्तमम् ।
न हि ते वचनं जातु मृषा भवितुमर्हति ॥ ७३ ॥

Then Govinda with a prominent laughter said – your words – the virtuous sage would be given due importance so that those who would not go in the vain."

मयैवं विहितः सेतुः कथमुच्छेद्यतां द्विज ।
सद्भिराचरितः सेतुः सिद्धो लोकस्य पालकः ॥ ७४ ॥

He said ! oh brāhmaṇa, how could I dismantle the bridge, that is the rule of Law here, which I have arranged governing relationship among and between beings. The bridge based on good conduct has been effected to protect the world.

दिनेदिने द्विकालं च आयास्ये मुनिसत्तम ।
विनोदयिष्ये तां तां तु मुनिकन्यां च काम्यया ॥ ७५ ॥

Twice everyday, I shall come here, the virtuous sage and in the process I shall entertain the virgin daughter of the sages according to their wish.

तुष्यामि साधनैर्नान्यैर्मत्कथाकथनैरपि ।
यथा सम्पूज्य मामत्र मम प्रीतिर्भविष्यति ॥ ७६ ॥

I get pleased and by no other means including words and deeds. As I get worshipped, so will accrue my love and affection.

यदा च मयि वैकुण्ठमधिरूढं महामुने ।
प्रवेक्ष्यति तदा तेजो मम सर्वं त्रिविक्रमे ॥ ७७ ॥

The great sage, on my ascending onto Vaikuṇṭha, that is – the heavenly abode of Śrī Viṣṇu, all my brightness will enter into and reside in My dwarf incarnation.

रुक्मिणीयं च मन्मूर्तेः संयोगं पुनरेष्यति ।
इयं भागीरथी चापि सागरेण समा गुणैः ।
त्यक्त्वा ह्यशेषदुःखानि सुखं चैव गमिष्यति ॥ ७८ ॥

Rukmiṇī will again join ME in the Form of an idol. The Bhāgīrathī (Gaṅgā) will also be blessed with qualities similar to a sea and putting aside all sorrows she will proceed on the pathways of happiness."

अनुग्रहं विधायैवमृषिणा सह केशवः ।
विवेश स्वपुरीं तत्र विधायोपान्तिकं मुनिम् ॥ ७९ ॥

In this way, after obliging the sage, Keśava left for His own Abode giving up His apparel and along with the sage. And this is how, the sage's putting up close to the God was decided.

सापि देवी च सम्बुध्य तदा तस्य विचेष्टितम् ।
अनुग्रहाद्भगवतो बभूव विगतज्वरा ॥ ८० ॥

The Goddess, on Her part, becoming fully concious of the efforts of God towards favouring the sage, became free from her mental distress.

यतश्च मुक्ता दुःखेन तत्र देवी हरिप्रिया ।
ततो भागीरथी सा तु गदिता दुःखमोचिनी ॥ ८१ ॥

Like this event of the Goddess, that is, the beloved of Śrī Hari becoming free from distress, Bhāgīrathī has been spoken since then, as the liberator of all sorrows.

अमावास्यां पौर्णमास्यां यस्तस्याः सङ्गमे शुभे ।
स्नायादशेषदुःखात्तु स नरः परिमुच्यते ॥ ८२ ॥

A man conforming to the ritual of taking a bath in this auspicious meeting place of Gaṅgā with the sea either on the New Moon or Full Moon day gets completely relieved of his sorrows.

अष्टम्यां च चतुर्दश्यां नवम्यां चावलोकिता ।
नराणां रुक्मिणी देवी सर्वान्कामान्प्रयच्छति ॥ ८३ ॥

All the desires of those, who have a sight of Rukmiṇī either on the eighth or nineth or the fourteenth day of a month, gets accomplished.

इत्येतत्कथितं देव्या ऋषयो दुःखमोचनम् ।
अनुग्रहश्च देवस्य किं भूयः श्रोतुमिच्छथ ॥ ८४ ॥

This is how I have described to you the narrative with regard to how the Goddess as well as the sage got liberated from their sorrows by virtue of God's Grace. What more do you wish to listen to ?

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये रुक्मिणीदुःखमोचनवर्णनं नाम तृतीयोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Third Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmyam relating to exoneration of grief of Rukmiṇī.*

Important Note :

The very words of 'रुक्मिणीदुःखमोचनं' is absurd. She comes under the category of 'दुःखअस्पृष्टत्व'. There is no material deha at all to Her at any time. Her soul and deha are one and the same, like Her

Husband Śrīman Nārāyaṇa. So this Adhyāya should be understood as per guidelines given in detail by the humble author under "Gayā Kṣetra Mahima" (TSR Book No. 165 Year 2008).

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ चतुर्थोऽध्यायः – Adhyāya 4

Ślokas 1 to 110

Commendations of Dwārakā visit

श्रीप्रह्लाद उवाच— Śrī Prahlāda said :

एवं सम्पूजितस्तेन हरिणा ब्राह्मणोत्तमः ।
उवाच पारिसन्तुष्टो वरं ब्रूहीति केशवम् ॥ १ ॥

Honoured by Śrī Hari, the best of the brāhmaṇas, that is, Durvāsā became fully satisfied and asked Keśava to put forth the desired boon in His mind.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

यदि तुष्टोऽसि भगवन् यदि देयो वरो मम।
स्थातव्यमत्र भवता न त्यक्तव्यं कदाचन ॥ २ ॥

If the revered personality is pleased, I may be granted with the boon by which he will remain always present here and under no circumstances should he forsake this place.

दुर्वासा उवाच— Śrī Durvāsā said :

यदि तिष्ठाम्यहं कृष्ण तथा त्वमपि केशव।
तिष्ठस्व षोडशकलो नित्यं मद्वचनेन हि ॥ ३ ॥

If I have to stay here Śrī Kṛṣṇa, then you Keśava too have to give me the word that you will remain ever present here along with your sixteen attributes.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

येऽत्र पश्यन्ति भक्त्या त्वां मां चापि द्विजसत्तम।
किं दास्यसि फलं तेषां भाविनां भगवन् वद ॥ ४ ॥

The virtuous brāhmaṇa, whenever the devotees will have alook of yours here, they will simultaneously have a sight of mine also. So the revered being, tell me what fruits will you grant such devotees ?

दुर्वासा उवाच— Śrī Durvāsā said :

यः स्नात्वा सङ्गमे कृष्ण गोमत्याः सागरस्य च।
त्वां मां समर्चति नरः सर्वपापैः स मुच्यते ॥ ५ ॥

Oh Śrī Kṛṣṇa ! whoever takes bath here in this particular meeting place of Gomatī – that is an epithet of Gaṅgā with the sea, my boon will cause them, to be free from all sins.

तथाऽन्यच्छृणु कृष्णात्र स्नात्वा दास्यति यद्धनम् ।
मम दत्तस्य देवेश प्राप्नुयात् षोडशोत्तरम् ॥ ६ ॥

Śrī Kṛṣṇa ! also listen to another thing that is going to materialize here – those who will make offering of wealth to me as per my requirement, after taking a bath here, their wealth will grow sixteen times of the proportion offered.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

यो नरः पूजयित्वा त्वां पूजयिष्यति मामिह ।
तस्य मुक्तिं प्रदास्यामि या सुरैरपि दुर्लभा ॥ ७ ॥

"I shall grant that man that particular state of liberation which is even a rarity for devatās, if after worshipping you, he follows it up with worship of mine."

प्रह्लाद उवाच— Prahlāda said :

परस्परं वरौ दत्त्वा कृष्णदुर्वाससौ मुदा ।
ततःप्रभृति विप्रेन्द्रास्तस्मिन्स्थाने ह्यतिष्ठताम् ।
वरदानमिति प्रोक्तं तत्तीर्थं सर्वकामदम् ॥ ८ ॥

In this way both Śrī Kṛṣṇa and Durvāsā remained delighted in granting boons to each other since then, the master of Brāhmaṇas ! both of them stayed embedded there. As per their boons, undergoing the religious ritual of pilgrimage there has been stated to result in realisation of all desires.

वरदाने नरः स्नातो गोसहस्रफलं लभेत् ।
विष्णुदुर्वाससोर्यत्र वरदानमभूत् पुरा ॥ ९ ॥

By virtue of the boon awaiting the religious ritual of taking a bath here, a man obtains thousands of cows as fruits (benefits), for the place is already blessed with the boons from Śrī Viṣṇu and Durvāsā before hand.

तदाप्रभृति विप्रेन्द्रास्तिष्ठते द्वारकां हरिः ।
दुर्वासिसा गिरां बद्धो न जहाति कदाचन ॥ १० ॥

Since then, the foremost brāhmaṇas, Śrī Hari has been present in Dwārakā. Bound by His words to Durvāsā. He never leaves this place.

यत्र त्रैविक्रमी मूर्तिर्वहते यत्र गोमती ।
नरा मुक्तिं प्रयास्यन्ति चक्रतीर्थेन सङ्गताः ॥ ११ ॥

Besides the idol representing the dwarf incarntaion of Śrī Viṣṇu here, flow the Gomatī. By coming in association with and taking round of this centre of pilgrimage, men succeed in their endeavour towards liberation.

कलेवरं परित्यक्तं प्रभासे हरिणा यदा ।
कलाभिः सहितं तेजस्तस्यां मूर्तौ निवेशितम् ॥ १२ ॥

When Śrī Hari gave up His Body at Prabhāsa – (centre of pilgrimage near Dwārakā) all His attributes intergral to His brightness not embedded in this idol of Him.

तस्मात् कलियुगे विप्रा नान्यत्र प्राप्यते हरिः ।
यदि कार्यं हि कृष्णेन तत्र गच्छत मा चिरम् ॥ १३ ॥

Hence, the brāhmaṇas, nowhere else can Śrī Hari be found except here in the Kaliyuga. If Śrī Kṛṣṇa is your mission, go there without fail.

ऋषयः ऊचुः— Ṛṣis said :

साधु भागवतश्रेष्ठ साधु मार्गप्रदर्शक ।
यत्त्वया हि परिज्ञातं तत्र जानाति कश्चन ॥ १४ ॥

Let there be your well being oh best devotee ! of Śrī Viṣṇu and the path finder. Such awareness could only be possible for you and we could never know this.

किं फलं गमने तस्यां किं फलं कृष्णदर्शने ।
कानि तीर्थानि तत्रैव के देवास्तद्वदस्व नः ॥ १५ ॥

What fruits can be had by going there and by having a sight of Lord Śrī Kṛṣṇa ? Besides, what are the other centres of pilgrimage there and which gods to be found out there.

कस्मिन्मासे तिथौ कस्यां कस्मिन्पर्वणि मानवैः ।
गन्तव्यं कानि देयानि दानानि दनुजर्षभ ॥ १६ ॥

Oh King of the demons ! in which months, in which period and during which festivals men must visit there and if they do so what offerings they have to make during such visits ?

सूत उवाच— Sūta Purāṇika said :

इति पृष्टस्तदा तैस्तु महाभागवतोऽसुरः ।
कथयामास विप्रेभ्यो भगवद्भक्तिसंयुतः ॥ १७ ॥

When the brāhmaṇas asked like this, the ardent devotee of Śrī Viṣṇu, namely, Prahlada, accompanied with his earnest devotion, began to speak as follows.

प्रह्लाद उवाच— Prahlāda said :

भो भूमिदेवाः श्रृणुत परं गुह्यं सनातनम् ।
यत्कस्यचिन्न चाख्यातं तद्वदामि सुविस्तरात् ॥ १८ ॥

Listen to this, which is ultimate and eternal, yet eying concealed. I am going to speak about this in greater details which in any case, has hardly been described.

यदा मतिं च कुरुते द्वारकागमनं प्रति ।
तदा नरकनिर्मुक्ता गायन्ति पितरो दिवि ॥ १९ ॥

Whenever one makes up his or her mind to visit Dwārakā, his or her forefathers in the heavenly world seem to sing that he or she has been liberated from the hell.

यावत्पदानि कृष्णस्य मार्गे गच्छति मानवः ।
पदेपदेऽश्वमेधस्य यज्ञस्य लभते फलम् ॥ २० ॥

Whenever a man makes his steps on the pathways towards Śrī Kṛṣṇa, fruits equivalent to those occuring from the ritual of sacrificial fire with offering horses,

यात्रार्थं देवदेवस्य यः प्रेरयति चापरान् ।
मानवान्नात्र सन्देहो लभते वैष्णवं पदम् ॥ २१ ॥

await on each of his progressive step. One who motivates people to come here to have a sight of the God undoubtedly attains the position of a Vaiṣṇava.

द्वारकां गच्छमानस्य यो ददाति प्रतिश्रयम् ।
तथैव मधुरां वाचं नन्दते क्रीडते हि सः ॥ २२ ॥

He who provides a resort to rest for those visiting **Dwārakā** and speaks to them politely, gets blessed with a life of playfulness like in the heavenly garden of Nandana.

अध्वनि श्रान्तदेहस्य वाहनं यः प्रयच्छति ।
हंसयुक्तेन स नरो विमानेन दिवं व्रजेत् ॥ २३ ॥

A man providing conveyance to the tired visitors on the way gets the opportunity of passage to the heaven on the aerial pathway by the carrier drawn by cranes.

यात्रायां गच्छमानस्य मध्याह्ने क्षुधितस्य च ।
अन्नं ददाति यो भक्त्या शृणु तस्यापि यद्भवेत् ॥ २४ ॥

Listen to all that which can happen to one who offers cooked rice to the hungry passengers on their way to this destination with due devotion in the middle of the day,

गयाश्राद्धेन यत्पुण्यं लभते मानवो भुवि ।
अन्नदानेन तत्पुण्यं पितृणां तृप्तिरक्षया ॥ २५ ॥

The meritorious act of offering rice here promotes the satisfactin of one's forefathers and equals the holy fruits that accrue to humans through the conduct of śrāddha at Gayā.

उपानहौ तु यो दद्याद्द्वारकां प्रति गच्छताम् ।
कृष्णप्रसादात् स नरो गजस्कन्धेन गच्छति ॥ २६ ॥

By gifting footwear while on his way to Dwārakā, a man gets the opportunity to move around seated on the back of elephant, by the Grace of Śrī Kṛṣṇa.

विघ्नमाचरते यस्तु द्वारकां प्रति गच्छताम् ।
नरके मज्जते मूढः कल्पमात्रं तु रौरवे ॥ २७ ॥

An individual creating hurdles on the pathway to **Dwārakā** is foolish enough to get himself or herself plunged into the dreadful world of hell as a matter of law.

मार्गस्थितस्य यो धन्यः प्रयच्छति कमण्डलुम् ।
प्रपादानसहस्रस्य फलमाप्नोति मानवः ॥ २८ ॥

One who gifts water pots to the passengers on way, gets the fortune to be blessed with thousand times the fruits that await upon putting up sites offering free drinking water to passerby in the daily chores of life.

यात्रायां गच्छमानस्य पादाभ्यङ्गं ददाति यः ।
पादप्रक्षालनं चैव सर्वान्कामानवाप्नुयात् ॥ २९ ॥

One who offers a bit of caring to the tired feet and limbs of the passengers on the way or washes their feet, gets all his desires accomplished.

गाथां श्रृणोति यो विष्णोर्गीतं च गायतः पथि।
दानं ददाति विप्रेन्द्रास्तस्माद्धन्यतरो न हि ॥ ३० ॥

There is nothing more fortunate for me than listening either to the religious verses or singing them in the name of Śrī Viṣṇu or making offering of gifts to brāhmaṇas while on the way to Dwārakā.

कैलासशिखरावासं श्वेताभ्रमिव निर्मलम्।
प्रासादं कृष्णदेवस्य यः पश्यति नरोत्तमः ॥ ३१ ॥

The sight of the place of Śrī Kṛṣṇa appears like the summit of Kailāsa mountain as well as that of a clear sky to the best of men. (This is the case of न्यूनदृष्टान्त).

दूराद्धेममयं दृष्ट्वा कलशं ध्वजसंयुतम्।
वाहनं सम्परित्यज्य लुठते धरणीं गतः ॥ ३२ ॥

After seeing the Temple with golden aura, joined together with the flag and pitcher, one leaving aside his/her vehicle begins to roll down on the ground.

पञ्चसूनाकृतं पापं तथाऽधमकृतं च यत्।
कृमिकीटपतङ्गाश्च निहताः पथि गच्छता ॥ ३३ ॥

By proceeding on the pathway to **Dwārakā** one gets rid of the sins accruing due to accidental killing of insects, worms, and moths by use of appliances at home as well as those arising from lowliest deeds on one's part.

परान्नं परपानीयमस्पृश्य स्पर्शसङ्गमम्।
तत्सर्वं नाशमाप्नोति भगवत्केतुदर्शनात् ॥ ३४ ॥

All the sins arising from usurping other's food or drink or by touching the untouchable gets destroyed by having a sight on the flag on the temple of Lord Śrī Viṣṇu.

पठेन्नामसहस्रं तु स्तवराजमथापि वा ।
गजेन्द्रमोक्षणं चैव पथि गच्छञ्छनैः शनैः ॥ ३५ ॥

One who reads the book in eulogy of Śrī Viṣṇu containing his one thousand names and recounts the verses in praise of Śrī Viṣṇu, he slowly proceeds ahead on his way reading out the deliverance in the name of the excellent elephant.

गायमानो भगवतः प्रादुर्भावाननेकधा ।
नृत्यद्भिर्हर्षसंयुक्तैर्हृष्यमाणः पुनः पुनः ।
स्वयं नृत्यन् हर्षयुक्तो भक्तो गच्छेद्धरेः पुरम् ॥ ३६ ॥

In this way, the very act of singing about Śrī Viṣṇu as well as His many appearences on Earth, not only makes one to dance accompanied by happiness time and again, but also the very act of dancing conjoined with happiness fills the devotees with a sense of delight, while approaching the God's temple.

विष्णोः क्रीडाकरं स्थानं भुक्तिमुक्तिप्रदायकम् ।
यस्मिन्दृष्टे कलौ नृणां मुक्तिरेवोपजायते ॥ ३७ ॥

In this playful manner one approaches Śrī Viṣṇu – the giver of deliverence and by having a vision of this, the urge for emancipation arises in men in the Kaliyuga.

प्रह्लाद उवाच— Prahlāda said :

पूर्वं हि देवराजेन बृहस्पतिरुदारधीः ।
प्रणम्य परया भक्त्या पृष्टश्च स महामतिः ॥ ३८ ॥

Earlier, after paying his earnest homage to Bṛhaspati with all devotion, Indra – the King of gods asked the great mind.

इन्द्र उवाच— Indra said :

द्वारकायाश्च माहात्म्यं कथयस्व प्रसादतः ।
चतुर्युगं यथाभागैर्धर्मवृद्धिं जनो लभेत् ॥ ३९ ॥

Indra asked : "Be kind enough to describe me the greatness of **Dwārakā** by which individuals can obtain the share of religious righteousness as per their due and which has been on a continuous path of enhancement throughout the four yugas".

एतच्छ्रुत्वा महेन्द्रस्य वचनं मुनिसत्तमाः ।
बृहस्पतिरुवाचैनं महेन्द्रं देवसंवृतम् ॥ ४० ॥

The virtuous sages ! after hearing these words of the great Indra, Bṛhaspati began describing to him who was also equally surrounded by other gods.

बृहस्पतिरुवाच— Bṛhaspati said :

कृतं त्रेता द्वापरं च कलिश्च सुरसत्तम ।
चतुर्युगमिदं प्रोक्तं तत्त्वतो मुनिसत्तमैः ॥ ४१ ॥

Oh meritorious God ! as described by revered sages, the four yugas are virtually the Kṛtayuga, the Tretāyuga, the Dwāpara yuga and the Kaliyuga.

कृते धर्मश्चतुष्पादो वेदादिफलमेव च ।
तीर्थं दानं तपो विद्या ध्यानमायुररोगता ॥ ४२ ॥

Dharma in Kṛtayuga had four bases and accordingly the fruits were described in the Veda. Those bases were pilgrimage, making of donation, penance, knowledge, meditation and longevity of line, through freedom from diseases.

पादहीनं सर्वमेतद्युगं त्रेताभिधं प्रभो ।
पादद्वयं द्वापरे तु सर्वस्यैतस्य वासव ॥ ४३ ॥

One fourth of these got lost in the Tretāyuga, the Lord, with the Dwāparayuga happening to retain only two of these.

पादेनैकेन तत्सर्वं विभागे प्रथमे कलौ ।
ऊर्ध्वं विनाशः सर्वस्य भविष्यति न संशयः ॥ ४४ ॥

In the beginning of Kaliyuga all these in each of its compartment began to lose vibrancy by wearing out in many proportions. And there is no doubt that there will be destruction of all these as the yuga moves ahead.

मन्त्रास्तीर्थानि यज्ञाश्च तपो दैवादिकं तथा ।
प्रगच्छन्ति समुच्छेदं वेदाः शास्त्राणि चैव हि ॥ ४५ ॥

Mantra, centres of pilgrimage, yajñas, meditation or divine forces as well as the Vedas and śāstras will proceed on the path towards extripation.

म्लेच्छप्रायाश्च भूपाला भविष्यन्त्यमराधिप ।
लोकः करिष्यते निन्दां साधूनां व्रतचारिणाम् ॥ ४६ ॥

The lowly and the meanest will be rulers on Earth and the society will deprecate the ascetics who are followers of some mental vows within themselves.

प्रह्लाद उवाच— Prahlāda said :

श्रुत्वा बृहस्पतेर्वाक्यमेतत्तीर्थस्य भो द्विजाः ।
प्रकम्पिताः सुराः सर्वे म्लेच्छसंसर्गजाद्भयात् ॥ ४७ ॥

The brāhmaṇas, after hearing such words of Bṛhaspati, regarding the state of affairs coming to wait upon centres of pilgrimage, the gods began to tremble solely out of fear of their co-existence with the mean and the lowly.

बृहस्पतिं सुरगुरुं पप्रच्छुर्विनयान्विताः ।
म्लेच्छसंसर्गजो दोषो गङ्गयापि न पूयते ॥ ४८ ॥

Then they with all sobriety, began to ask Bṛhaspati – their preceptor. "Is it that the sins which are bound to arise through comixture with meanness will not be flown away by Gaṅgā ?

कथयस्व प्रसादेन स्थानं कलिविवर्जितम् ।
यत्र गत्वा निवत्स्यामो यास्यामो निर्वृतिं पराम् ।। ४९ ।।

Be kind enough and specify the place which would be free from the affections of the Kaliyuga and by residing where, we would be able to retain out utmost repose.

येन दुःखविनिर्मुक्ता भविष्यामो गतव्यथाः ।
कृपया सुमुखो भूत्वा ब्रूहि तीर्थं हिताय नः ।। ५० ।।

With our difficulties gone, we shall be free from sorrows in that place. We shall regain our upfront of goodness. Please tell us the centre of pilgrimage keeping in view our welfare in this regard.

प्रह्लाद उवाच— Prahlāda said :

एतच्छ्रुत्वा सुरेन्द्रस्य वाक्यमङ्गिरसां वरः ।
चिरं ध्यात्वा जगादेदं वाक्यं देवपुरोहितः ।। ५१ ।।

After hearing these words of gods, including Indra, the chief of Aṅgirā clan and the god's priest after receding into a state of utmost concentration for a while spoke as follows.

बृहस्पतिरुवाच— Bṛhaspati said :

पञ्चक्रोशप्रमाणं हि तीर्थं तीर्थवरोत्तमम् ।
द्वारकानाम विख्यातं कलिदोषविवर्जितम् ।। ५२ ।।

Free from the defects of Kaliyuga and in the reputed place of pilgrimage known by the name of **Dwārakā**, there is a leading and excellent pilgrimage centre

विष्णुना निर्मितं स्थानं लोकस्य गतिदायकम्।
मुक्तिदं कलिकाले तु ज्ञानहीनजनस्य च ॥ ५३ ॥

known as "Pañcakośa." Founded by Śrī Viṣṇu, this shows the right ways to human society. In the period of Kaliyuga, it acts towards the deliverance of people who are bereft of knowledge.

ऊषरं कर्मणां क्षेत्रं पुण्यं पापविनाशनम्।
न प्ररोहन्ति पापानि पुनर्नष्टानि तत्र वै ॥ ५४ ॥

This place is well above human deeds. Imbued with merit, it kills all sins. Evil do not shoot us here.

तिस्रः कोट्योऽर्धकोटी च तीर्थानीह महीतले।
तिस्रः कोट्योऽर्धकोटी च तीर्थानीह महीतले ॥ ५५ ॥

Sins committed earlier get destroyed. There are half of thirty crore centres of pilgrimage on the Earth's surface.

एवं तीर्थयुता तत्र द्वारका मुक्तिदायका।
सेवनीया प्रयत्नेन प्राप्य मानुष्यमुत्तमम् ॥ ५६ ॥

As an emancipation, there is **Dwārakā** in this world, which as it is, is full centres of pilgrimage blessed with the good human life, every one must make efforts to serve it.

प्रह्लाद उवाच— Prahlāda said :

बृहस्पतेर्वचः श्रुत्वा शतक्रतुरथाऽब्रवीत्।
वाचस्पते मम ब्रूहि द्वारवत्या महोदयम्।
गमने किं फलं प्रोक्तं कृष्णदेवस्य दर्शने ॥ ५७ ॥

After hearing that Bṛhaspati said, then Indra said, "Sir, you have narrated me all about **Dwārakā.** Tell me as to what fruits, have been said, to result after going and having a sight of the Lord Śrī Kṛṣṇa there.

अन्यानि तत्र तीर्थानि मुख्यानि वद मे गुरो ।
यथाभिषेके गोमत्याः फलं यदपि सङ्गमे ॥ ५८ ॥

The preceptor, please tell me about the other centres of pilgrimage there having importance as has been said and with regard to the fruits of sprinkling of water at the confluence of Gomatī with the sea there.

बृहस्पतिरुवाच— Bṛhaspati said :

श्रूयतां तात वक्ष्यामि माहात्म्यं द्वारकोद्भवम् ।
मनुष्यरूपो भगवान्यत्र क्रीडति केशवः ॥ ५९ ॥

Then after endearingly addressed Indra, as father, Bṛhaspati said, "Listen to the greatness that evolves out of **Dwārakā** which I am going to narrate. The Lord in His Human Form of incarnation as Keśava

नारायणः स ईशानो ध्येयश्चादौ जगन्मयः ।
स एव देवतामुख्यः पुरीं द्वारवतीं स्थितः ॥ ६० ॥

engages in His sports here. He is the Lord Nārāyaṇa encompassing the entire world. Fix your mind on Him as He, the chief God is present here in the **Dwārakā** city.

एकैकस्मिन्पदे दत्ते पुरीं द्वारवतीं प्रति ।
पुण्यं क्रतुसहस्रेण कलौ भवति देहिनाम् ॥ ६१ ॥

Putting forth or taking successive steps towards **Dwārakā** result in yielding thousands of merits for embodied beings in the Kaliyuga.

कलौ कृष्णपुरीं रम्यां ये गच्छन्ति नरोत्तमाः ।
कुलकोटिशतैर्युक्तास्ते गच्छन्ति हरेः पदम् ॥ ६२ ॥

The best of men who visit the beautiful city of Śrī Kṛṣṇa, namely **Dwārakā** in the Kaliyuga, along with one crore members of their ancestral clan, they get enabled to set foot on Śrī Hari's abode.

ये ध्यायन्ति मनोवृत्त्या गमनं द्वारकां प्रति।
तेषां विलीयते पापं पूर्वजन्मायुतैः कृतम् ॥ ६३ ॥

Those after making up their mind with all firmness and proceeding towards Dwārakā, can be understood to have made an offering of all their sins committed in previous births.

कृष्णस्य दर्शने बुद्धिर्जायते यस्य देहिनः।
वक्त्रावलोकनात्तस्य पापं याति सहस्रधा ॥ ६४ ॥

Thousands of sins of one simply disappear if the same embodied soul gets fully awakened towards having a sight of Śrī Kṛṣṇa and upon his/her taking a look of the Face of Lord Śrī Kṛṣṇa.

ये गता द्वारकायां च ये मृताः कृष्णसन्निधौ।
न तेषां पुनरावृत्तिर्यावदाभूतसम्प्लवम् ॥ ६५ ॥

Those after visiting **Dwārakā** and meeting with death in the vicinity of Lord Śrī Kṛṣṇa never return to the repeated cycle of worldly existence till its final deluge.

सुलभा मथुरा काशी ह्यवन्ती च तथा सुराः।
अयोध्या सुलभा लोके दुर्लभा द्वारका कलौ ॥ ६६ ॥

For human society in the Kaliyuga, it is easy to get Mathurā, Kāśī, Avanti, Ayodhyā and for that matter even gods. But **Dwārakā** is difficult to obtain.

गत्वा कृष्णपुरीं रम्यां षण्मासात्कृष्णसन्निधौ।
जीवन्मुक्तास्तु ते ज्ञेयाः सत्यमेतत्सुरोत्तम ॥ ६७ ॥

It is a known truth, the best of gods, that those who after going to the city of Śrī Kṛṣṇa spend six months in Śrī Kṛṣṇa's vicinity and take a look of Him, get fully liberated from life.

कृष्णक्रीडाकरं स्थानं वाञ्छन्ति मनसा प्रिये।
तेषां हृदि स्थितं पापं क्षालयेत् प्रेतनायकः ॥ ६८ ॥

The leader of evil spirits, that Yama washes away all sins from within those who endearingly desire for this sportive place of Lord Śrī Kṛṣna. Sins with all ferocity persist in the body, till a man makes a visit to **Dwārakā** in the Kaliyuga.

अत्युग्राण्यपि पापानि तावत्तिष्ठन्ति विग्रहे।
यावन्न गच्छति नरः कलौ द्वारवतीं प्रति ॥ ६९ ॥

Brāhmaṇas in older times could quantify the deeds holding merit like the various centres of pilgrimage the nature of donations as well as the studies to be made.

पुण्यसङ्ख्या च तीर्थानां ब्रह्मणा विहिता पुरा।
दानाध्ययनसंज्ञानां मुक्त्वा द्वारवतीं कलौ ॥ ७० ॥

But somehow the **Dwārakā** of Kaliyuga could not touch upon their perception. However, if by any way, human soul visits the

चक्रतीर्थे तु यो गच्छेत् प्रसङ्गेनापि मानवः।
कुलैकविंशतियुतः स गच्छेत् परमं पदम् ॥ ७१ ॥

Carkratīrtha, he besides himself, facilitates twenty one of his previous generations to attain the Supreme place.

लोभेनाऽप्यपराधेन दम्भेन कपटेन वा।
चक्रतीर्थं च यो गच्छेन्न पुनर्विशते भवम् ॥ ७२ ॥

Even one visiting Cakratīrtha motivated by greed or crime at andacity or treachery never has to make a retreat to the worldly existence.

प्रयागे ह्यस्थिपातेन यत्फलं परिकीर्तितम् ।
तदेव शतसाहस्रं चक्रतीर्थास्थिपातनात् ॥ ७३ ॥

The fruits resulting from the immersion of bones of the deceased have been renowned. But hundreds and thousands of the same happen to result from immersion

पृथिव्यां चैव तत्तीर्थं परमं परिकीर्तितम् ।
चक्रतीर्थमिति ख्यातं ब्रह्महत्याविनाशनम् ॥ ७४ ॥

of bones of the dead at Cakratīrtha. Among the various centres of pilgrimage in the world this centre has been highly glorified. Known as Cakratīrtha **(Dwārakā)** it has reputation as the destroyer of sins accompanying Brahmicide).

ये ये कुले भविष्यन्ति तत्पूर्वं मानवाः क्षितौ ।
सर्वे विष्णुपुरं यान्ति चक्रतीर्थास्थिपातनात् ॥ ७५ ॥

All the succeeding future generations in a clan go to the abode of Śrī Viṣṇu by virtue of men in their clan previously happening to immerse bones of deceased at Cakratīrtha.

किं जातैर्बहुभिः पुत्रैर्गणनापूरकात्मकैः ।
वरमेको भवेत्पुत्रश्चक्रतीर्थं तु यो व्रजेत् ॥ ७६ ॥

What use of having so many sons only for the sake of counting. Having one son happening to visit Cakratīrtha turns out to be boon.

तपसा किं प्रतप्तेन दानेनाध्ययनेन किम् ।
सर्वावस्थोऽपि मुच्येत गतः कृष्णपुरीं यदि ॥ ७७ ॥

What use undergoing the arduous process of penance or for that matter of making charities and studies ? One gets relieved of all circumstances by visiting the city of Śrī Kṛṣṇa.

कलिकालकृतैर्दोषैरत्युग्रैरपि मानवः ।
कलौ कृष्णमुखं दृष्ट्वा लिप्यते न कदाचन ॥ ७८ ॥

Even if a man has faulty activities of a severe nature in the Kaliyuga, a mere sight of the face of Lord Śrī Kṛṣṇa will make him not to be sullied or for that matter a soul

दानं चाध्ययनं शौचं कारणं न हि पुत्रक ।
हीनवर्णोऽपि पापात्मा गतः कृष्णपुरीं यदि ॥ ७९ ॥

afflicted with sins by simply visiting the city of Śrī Kṛṣṇa. One half of the proportion of fruits effectuating from visit to

वाराणस्यां कुरुक्षेत्रे नर्मदायां च यत्फलम् ।
तत्फलं निमिषार्धेन द्वारवत्यां दिनेदिने ॥ ८० ॥

Vārāṇasī, Kurukṣetra and Narmadā get materialized by regular visit to Dwārakā.

धन्यानामपि धन्यास्ते देवानामपि देवताः ।
कृष्णोपरि मतिर्येषां हीयते न कदाचन ॥ ८१ ॥

He is blessed one and if a god, so among the gods who never allows his thoughts dither from bring fixed one Śrī Kṛṣṇa even for a while.

श्रवणद्वादशीयोगे गोमत्युदधिसङ्गमे ।
स्नात्वा कृष्णमुखं दृष्ट्वा लिप्यते नैव स क्वचित् ॥ ८२ ॥

It has been heard that one after undergoing abstract meditation on the twelth day of a month and there after following it up with taking a look at the face of Śrī Kṛṣṇa, after taking a bath in the confluence of Gomatī, with the sea, scarcely gets defiled by Evils.

यस्य कस्यापि मासस्य द्वादशीं प्राप्य मानवः ।
कृष्णक्रीडापुरीं दृष्ट्वा मुक्तः संसारगह्वरात् ॥ ८३ ॥

As it is, if a man simply goes and takes a look of the sportive city of Śrī Kṛṣṇa as the 12th day of the month approaches, he becomes free from the abysmal worldly existence.

येषां कृष्णालये प्राणा गताः सुरपते कलौ ।
स्वर्गान्न तेषामावृत्तिः कल्पकोटिशतैरपि ॥ ८४ ॥

Oh the King of gods ! those who life-force gets departed here in the abode of Śrī Kṛṣṇa never return from heaven for crores of years.

विज्ञेया मानुषा वत्स गर्भस्थास्ते महीतले ।
द्वारवत्यां न यैर्देवो दृष्टः कंसनिषूदनः ॥ ८५ ॥

My dear child, a man's condition on earth is understood to be of one like in the womb if he has not happened to have a sight of the God – the killer of Kamsa present at **Dwārakā.**

दुर्लभो द्वारकावासो दुर्लभं कृष्णदर्शनम् ।
दुर्लभं गोमतीस्नानं दुर्लभो रुक्मिणीपतिः ॥ ८६ ॥

Inhabitation in **Dwārakā** is difficult to obtain. So is also a sight of Śrī Kṛṣṇa. Getting an opportunity for a bath at Gomatī is difficult to obtain, as is also the Husband of Rukmiṇī.

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे तु परो यज्ञः कलौ केशवकीर्तनम् ॥ ८७ ॥

Penance was of ultimate value in the Kṛtayuga while deliverance was the backbone of knowledge in the Tretāyuga. Yajña had the highest value in Dwāpara yuga while **in the Kaliyuga it is celebration of a glory of Keśava.**

हेमभारसहस्रैस्तु दत्तैर्यत्फलमाप्यते ।
दृष्ट्वा तत्कोटिगुणितं हरेः सर्वप्रदं मुखम् ॥ ८८ ॥

A crore times of fruits accruing to making donation of one thousand palas weight of gold, result by having a sight of the face of all giver Śrī Hari.

द्वारकायां च यद्दत्तं शङ्खोद्धारे तथैव च।
पिण्डारके महातीर्थे दत्तं चैवाक्षयं भवेत् ॥ ८९ ॥

Charities made at **Dwārakā** as well as the extirpation of shells here and so also the ritual offering balls of cooked rice in the memory of one's forefathers here become imperishable.

गोमहिष्यादि यद्दत्तं सुवर्णवसनानि च।
वृषो भूमिग्रहो रूप्यं कन्यादानं तथैव च ॥ ९० ॥

Donations of cows and buffaloes here is similar to making donations of gold and dwelling units. Making gifts of bulls and the bootis of land here become the same as that of gifting beautiful and virgin daughters.

यच्चान्यदपि देवेन्द्र त्रिषु स्थानेषु यच्छति।
तन्मुक्तिकारकं प्रोक्तं पितृणामात्मनस्तथा ॥ ९१ ॥

God Indra besides all this, there are three more places where charities are to be made. Engendering liberation, such action is stated to bring emancipation for one's forefathers as well as for one's ownself.

ऊषरं हि यतो लोके क्षेत्रमेतत्प्रकीर्तितम्।
अतो मुक्तिकरं सर्वं दानं चोक्तं महर्षिभिः ॥ ९२ ॥

This place has been commended as having higher importance in the human world. All charities made here have been proclaimed to cause liberation by the great sages.

यत्किञ्चित्कुरुते तत्र दानं क्रीडावगाहनम्।
तदनन्तफलं प्राह भगवान् मधुसूदनः ॥ ९३ ॥

Donations in whatever quanity made here or even the undertaking of bathing here out of playfulness have been stated to cause immeasurable results out of grace of Lord Madhusūdana.

प्रेतत्वं नैव तस्यास्ति न याम्या नारकी व्यथा ।
येन द्वारवतीं गत्वा कृतं कृष्णाऽवलोकनम् ॥ ९४ ॥

Neither ghostly spirits are going to hurt him nor the fear of pain of the hell of Yama is going to affect him, who has complied with the darśan of Lord Śrī Kṛṣṇa after visiting **Dwārakā.**

वारिमात्रेण गोमत्यां पिण्डदाने कृते कलौ ।
पितृणां जायते तृप्तिर्यावदाभूतसम्प्लवम् ॥ ९५ ॥

Complying with the ritual of śrāddha, for one's forefathers by a mere offering of water of the Gomatī in the Kaliyuga brings them appeasement forever and until the final deluge of world.

नित्यं कृष्णपुरीं रम्यां ये स्मरन्ति गृहस्थिताः ।
नमस्याः सर्वलोकानां देवानां च सुरोत्तम ॥ ९६ ॥

The best of Gods, those while leading family life never fail from visiting this city of Śrī Kṛṣṇa everyday, earn the salutation of the entire world as well as of gods.

[१]ब्रह्मज्ञानं [२]गयाश्राद्धं [३]मरणं गोग्रहेषु च ।
[४]वासः पुंसां द्वारकायां मुक्तिरेषा चतुर्विधा ॥ ९७ ॥

Knowledge of Supreme Being (1), the śrāddha at Gayā (2), death through getting meshed up in a cluster of cattle (3) and **inhabitation of Dwārakā** (4) are the four ways of liberation for human beings.

ब्रह्मज्ञानेन मुच्यन्ते प्रयागे मरणेन वा ।
अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ ॥ ९८ ॥

There can be deliverance of one by virtue of knowledge of the Supreme Being or having the last breath at Prayāga. This apart, a mere bath at Gomatī, in the vicinity of Śrī Kṛṣṇa enables one to attain liberation.

कृतार्थः कृतपुण्योऽहं ब्रवीत्येवं महोदधिः ।
पवित्रितं च मद्गात्रं गोमतीवारिसम्प्लवात् ॥ ९९ ॥

Even the great ocean expresses its greatfulness for acquiring merit. It proclaims that its body of water has been sanctified by virtue of Gomatī flowing into it.

अत्युग्राण्यपि पापानि तावत्तिष्ठन्ति विग्रहे ।
यावत्स्नानं न गोमत्यां वारिणा पापहारिणा ॥ १०० ॥

Even the acute and severe of sins continue to persist as long as the body home to them does not take a bath in the evil snatcher water of Gomatī.

चक्रतीर्थे नरः स्नात्वा गोमत्यां रुक्मिणीह्रदे ।
दृष्ट्वा कृष्णमुखं रम्यं कुलानां तारयेच्छतम् ॥ १०१ ॥

By taking a bath in the Rukmiṇī pool in the river Gomatī at Cakratīrtha and thereafter by taking a look of the face of Śrī Kṛṣṇa, a man succeeds in enabling one hundred members of his clan to tide over the ocean of worldly life.

कृष्णं च ये द्वारवतीं मनुष्याः
स्मरन्ति नित्यं हरिभक्तियुक्ताः ।
विधूतपापाः किल सम्भवन्ति
गच्छन्ति लोकं परमं मुरारेः ॥ १०२ ॥

Accompanied by devotion towards Śrī Hari, if men continuously remember Śrī Kṛṣṇa as well as **Dwārakā**, then getting

themselves cleansed with all certainity of all their sins, they attain a passage to the supreme world of Murāri.

अधौतपादः प्रथमं नमस्कुर्याद्गणेश्वरम् ।
सर्वविघ्नविनाशश्च जायते नात्र संशयः ॥ १०३ ॥

After washing one's feet, one has to bow down first before Gaṇeśa. By this, one certainly and beyond doubt lets all hurdles destroyed.

नीलोत्पलदलश्यामं कृष्णं देवकिनन्दनम् ।
दण्डवत् प्रणमेत् प्रीत्या प्रणमेदग्रजं पुनः ॥ १०४ ॥

Bow down before Śrī Kṛṣṇa – the son of Devakī, dancing on the pearl of dark-coloured Lotus. Then fall flat on the ground to dearly pay homage to His elder brother Balarāma.

बाल्ये च यत्कृतं पापं कौमारे यौवने तथा ।
दर्शनात् कृष्णदेवस्य तन्नश्येन्नात्र संशयः ॥ १०५ ॥

Since committed during childhood, as well as during boyhood and youth get destroyed without any doubt by a sight of God Śrī Kṛṣṇa. Sins accumulated over thousands of births either through words or by deeds or intentionally by the mind get

वाण्याऽथ मनसा यच्च कर्मणा समुपार्जितम् ।
पापं जन्मसहस्रेण तन्नश्येन्नात्र संशयः ॥ १०६ ॥

destroyed here beyond any doubt.

हेमभारसहस्रैस्तु दत्तैर्यत्फलमाप्यते ।
तत्फलं कोटिगुणितं कृष्णवक्त्रावलोकनात् ॥ १०७ ॥

A crore of time of the fruits obtainable by making donations of gold measuring one thousand palas in weight, result by taking a look of Śrī Kṛṣṇa.

नमस्कृत्य च देवेशं पुण्डरीकाक्षमच्युतम् ।
दुर्वाससं महेशानं द्वारकापरिरक्षकम् ॥ १०८ ॥

Bow down to the Lotus eyed God at **Dwārakā** which is protected by Durvāsā along with Maheśa.

प्रणम्य परया भक्त्या वैनतेयसमन्वितम् ।
द्वारमागत्य च पुनः स्वर्गद्वारोपमं शुभम् ॥ १०९ ॥

Anyone coming to **Dwārakā** taken over with Supreme devotion happens to be right in front of the auspicious door to heaven.

विश्रम्य च मुहूर्तार्धं सुहृद्भिर्बान्धवैर्वृतः ।
तत्राश्रितान् समाहूय ब्राह्मणान् मन्त्रकोविदान् ।
पूजाद्रव्यं समानीय ततस्तीर्थं व्रजेद्बुधः ॥ ११० ॥

After resting for a while and thereafter in the company of friends and relatives, chanting the vedic incantations after assembling all equipments meant for conducting the activity of worship and by calling together the brāhmaṇas give effect to the undertaking of pilgrimage there at **Dwārakā.**

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये द्वारकायात्राविधिवर्णनं नाम चतुर्थोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Fourth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to the Mahimās of Dwārakā.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ पञ्चमोऽध्यायः – Adhyāya 5

Ślokas 1 to 49

Penance of Sanant Kumāra, Appearance of Śrī Viṣṇu and the emergence of Gomatī

प्रह्लाद उवाच— Prahlāda said :

ततो गच्छेद्द्विजश्रेष्ठा गोमतीं कृष्णसंश्रयम् ।
यस्या दर्शनमात्रेण मुच्यते सर्वपातकैः ।
सर्वपापविनिर्मुक्तः कृष्णसायुज्यमाप्नुयात् ॥ १ ॥

All of you – the best of brāhmaṇas, therefore go to the abode of Śrī Kṛṣṇa at Gomatī without any hesitation. A sight of Him relieves one of all sins. The state of liberation from all sins can only be obtained through intimate identification,

दुरितौघक्षयकरममङ्गल्यविनाशनम् ।
सर्वकामप्रदं नृणां प्रणमेद्गोमतीजलम् ॥ २ ॥

With the idol of Śrī Kṛṣṇa (as His devotees). Bowing down to the water of Gomatī fulfills all human desires striking far away the destructive forces on the path of human well being.

महापापक्षयकरमगतीनां गतिप्रदम् ।
पूर्वपुण्यवशात्प्राप्तं प्रणमेद्गोमतीजलम् ॥ ३ ॥

As a great destroyer of all sins, it gives added momentum to the striving against sins to those who visit her – that is Gomatī. Bowing down to the water of Gomatī, whets up the merits earned in earlier life which Ṛṣis said have somehow got subdued.

ऋषय ऊचुः— Ṛṣis said :

दैत्येन्द्र संशयोऽस्माकं तं त्वं छेत्तुमिहार्हसि ।
इयं का गोमती तत्र केनानीता महामते ॥ ४ ॥

Oh the demon King, We have a doubt, in our mind as to how could Gomatī be here or for that matter who brought her down here ? The great mind !

केन कार्यवशेनेह सम्प्राप्ता वरुणालयम् ।
सर्वं भागवतश्रेष्ठ ह्येतद्विस्तरतो वद ॥ ५ ॥

Please remove the doubt from our minds. What for this water body came up here ? Oh the chief devotee of Śrī Viṣṇu, please tell about all this in greater details to me".

प्रह्लाद उवाच— Prahlāda said :

एकार्णवे पुरा भूते नष्टे स्थावरजङ्गमे ।
तदा ब्रह्मा समभवद्विष्णोर्नाभिसरोरुहात् ॥ ६ ॥

One, in ancient times the mobile and the immobile got submerged in the sea and in the process got ruined. Then as commanded by Śrī Viṣṇu, Brahmā picked up his weapons in hand.

आदिष्टः प्रभुणा ब्रह्मा सृजस्व विविधाः प्रजाः ।
इति धाता समादिष्टो हरिणा सृष्टिकारणे ॥ ७ ॥

As commanded by the Lord, Brahmā thus created varieties of people. This is how, the creator acted in all earnestness as per the directions of Śrī Hari and for the purpose of creation.

उक्त्वा बाढमिति ब्रह्मा ततः सृष्टौ मनो दधे ।
ससर्ज मानसात् सद्यः सनकाद्यान् कुमारकान् ।
उवाच वचनं ब्रह्मा प्रजाः सृजत पुत्रकाः ॥ ८ ॥

With a firm desire in mind, Brahmā thus created his youthful son Śaunaka instantly whom he asked to procreate further descendants.

ब्रह्मणो वचनं श्रुत्वा ते कृताञ्जलयोऽब्रुवन् ।
भगवन् भगवद्रूपं द्रष्टुकामा वयं प्रभो ॥ ९ ॥

After hearing these words of Brahmā, all of them, that is, the descendants with folded hands in supplication told Him, Oh Lord, Oh God, We desire to have a sight of your appearance.

न बन्धमनुवर्तामः सृष्टिरूपं दुरासदम् ।
इत्युक्त्वा ते ययुः सर्वे सनकाद्याः कुमारकाः ॥ १० ॥

In the form of Śrī Viṣṇu. We cannot tie ourselves up remaining bound up with attending to the unassailable obligations of creation invisible forms. Having said so, all boys of Śaunaka began wishing if they could be horses fit to be sacrificed.

पश्चिमां दिशमास्थाय तीरे नदनदीपतेः ।
तेजोमयस्य रूपस्य द्रष्टुकामा महात्मनः ।
तस्मिन् मानसमाधाय तेपिरे परमं तपः ॥ ११ ॥

Then placing themselves on the western shore of the sea, they remained engaged in the most difficult penance to actuate their mental resolve. The entire scence began to present one with a bright picture illuminated with radiance of these great meditating souls.

बहुवर्षसहस्रैस्तु प्रसन्ने धरणीधरे ।
भित्त्वा जलं समुत्तस्थौ तेजोरूपं दुरासदम् ॥ १२ ॥

Then after a lapse of thousand years, becoming pleased, the bearer of Earth, that is, Śrī Viṣṇu, pierced out of water manifesting, his unassailable bright form.

अनेकदैत्यदमनं बहुयन्त्रविदारणम् ।
सूर्यकोटिप्रभाभासं सहस्रारं सुदर्शनम् ॥ १३ ॥

The tamer of innumberable demons, the personality known for tearing apart so many weapons and the beautiful God, the bearer of the discus and reflecting the brightness amounting to crores of SUN because manifest on the scene.

तं दृष्ट्वा विस्मिताः सर्वे ब्रह्मपुत्राः परस्परम् ।
वीक्षमाणा भगवतः परमायुधमुत्तमम् ॥ १४ ॥

The sons of Brahmā struck with wonder seeing him. Seeing Śrī Viṣṇu they began to feel among themselves as if they got the best of arsenals.

तान्विलोक्य तथाभूतान् वागुवाचाशरीरिणी ।
भो ब्रह्मपुत्रा भगवाञ्छीघ्रमाविर्भविष्यति ॥ १५ ॥

Seeing Him as well as after hearing the incorporeal voice, the sons of Brahmā began to think that the God Himself would soon appear before them.

अर्हणार्थं भगवतः शीघ्रमर्घ्यं प्रकल्प्यताम् ।
आयुधं लोकनाथस्य द्विजाः शीघ्रं प्रसाद्यताम् ॥ १६ ॥

For the purpose of worshipping Śrī Viṣṇu, the brāhmaṇas then hurriedly prepared a weapon resembling the discus of the Lord of the worlds – Śrī Viṣṇu, as an offering to satisfy the venerable God.

तच्छ्रुत्वाऽऽकाशवचनं तुष्टुवुस्ते सुदर्शनम् ॥ १७ ॥

In the mean time, a voice from above declared that Sudarśana appeared to be pleased with them ?

ऋषयः ऊचुः— The sages said :

ज्योतिर्मय नमस्तेऽस्तु नमस्ते हरिवल्लभ ।
सुदर्शन नमस्तेऽस्तु सहस्राराऽक्षराऽव्यय ॥ १८ ॥

"We bow down to you the resplendent and supreme Śrī Hari. Our homage to you – the eternal and the master of thousands of gambling."

नमस्ते सूर्यरूपाय ब्रह्मरूपाय ते नमः ।
अमोघाय नमस्तुभ्यं रथाङ्गाय नमोनमः ॥ १९ ॥

Our homage to you having the appearence of SUN and having the form of supreme Beings – Brahma. We bown down to you – the Amogha, the infalliable and the chariot of song.

एवं ते पूजयामासुः सुमनोभिस्तथाऽक्षतैः ।
स्तवैर्नानाविधैः स्तुत्वा प्रणेमुर्हरिवल्लभम् ।
तत्प्रसाद्य सुनाभं तु प्रभुसन्दर्शनोत्सुकाः ॥ २० ॥

Thus they worshipped him gracefully with whole and unbroken grains. They uttered varieties of eulogy and sang hymns

in honour of the Supreme Śrī Hari. After that they nutured all eagerness for a vision of the paramount Lord hoping that he would be kind enough to do so.

अस्मरन्मनसा देवं ब्रह्माणं पितरं स्वकम्।
तेषां तु चिन्तितं ज्ञात्वा ब्रह्मा गङ्गामथाब्रवीत् ॥ २१ ॥

Then learning that the brāhmaṇas were worried for forefathers of their own caste and tribe, Brahmā then told Gaṅgā as follows.

याहि शीघ्रं सरिच्छ्रेष्ठे पृथिव्यां हरिकारणात्।
गां गता त्वं महाभागे ततो बहुमताऽसि मे ॥ २२ ॥

Brahmā said : Oh best of the rivers' hurry up and descend down to the surface of earth for the sake of Śrī Hari, you, the venerated soul raise yourself to the occasion in keeping

उर्व्यां ते गोमती नाम सुप्रसिद्धं भविष्यति ॥ २३ ॥

with the high esteem that I have for you. Higher up in the regions above, you shall be well-reputed by the name of Gomatī.

वसिष्ठस्यानुगा भूत्वा याहि शीघ्रं धरातलम्।
तातं पुत्रीवानुयाता वसिष्ठतनया भव ॥ २४ ॥

Then following Vasiṣtha you be there fast on the surface of Earth. Like a daughter following her father, You be the daughter of Vasiṣtha.

बाढमित्येव सा देवी प्रस्थिता वरुणालयम्।
वसिष्ठस्त्वग्रतो याति तं गङ्गा पृष्ठतोऽन्वगात् ॥ २५ ॥

Proceeding ahead she, the Goddess Gomatī left towards the reservoir of water. Vasiṣtha kept moving in the front while Gaṅgā followed him from behind.

तां दृष्ट्वा मनुजाः सर्वे वसिष्ठेन समन्विताम् ।
नमश्चक्रुर्महाभागां गच्छन्तीं पश्चिमार्णवम् ॥ २६ ॥

Seeing her, the fortunate one along with Vasiṣṭha, moving on the western side of the sea, all humans bowed down and paid their homage to her.

आविर्बभूव तत्रैव यत्र ते मुनयः स्थिताः ।
द्रष्टुकामा हरे रूपं श्रिया जुष्टं चतुर्भुजम् ॥ २७ ॥

As they were placed ahead in the front in their movement, then visualising the fulfilment of his desire, the four-armed God, that is Brahmā, appeared then and there and in his apparent form of Śrī Hari was fittingly delighted.

दृष्ट्वा वसिष्ठमनुगामायान्तीं सुरपावनीम् ।
अवाकिरन् महाभागां सुमनोभिश्च सर्वशः ॥ २८ ॥

He saw Gaṅgā following Vasiṣṭha and everything happening to be fortunately brightened up with an aura and gracious mind.

दिव्यैर्माल्यैः सुगन्धैश्च गन्धधूपैस्तथाऽक्षतैः ।
सम्पूज्य हृष्टमनसः साधुसाध्विति चाब्रुवन् ॥ २९ ॥

With mind full of happiness, he worshipped her with beautiful garlands as well as with perfumed incense and with offering of whole and unbroken grains. He kept on repeatedly uttering "Let there be your well being".

वसिष्ठं तेऽग्रगं दृष्ट्वा ह्युदतिष्ठंस्ततो द्विजाः ।
अर्घ्यादिसत्क्रियां कृत्वा प्रहृष्टा इदमब्रुवन् ॥ ३० ॥

Seeing Vasiṣṭha leading ahead from the front, the brāhmaṇas became happy within. Elated as they were, after conforming to all sacred rituals and making offerings to him, they said as follows.

यस्मात्त्वया समानीता ह्यस्मिँल्लोके सरिद्वरा ।
तस्मात्तव सुतेत्येवं ख्यातिं लोके गमिष्यति ॥ ३१ ॥

They said : "As you have brought the best of rivers to this world, it will therefore have its reputation in the world as your off spring".

गोः स्वर्गादागता यस्मादिदं स्थानं मती मता ।
तस्माद्धि गोमतीनाम ख्यातिं लोके गमिष्यति ॥ ३२ ॥

As this place has been esteemed to be its right place after being brought down from the heaven, it will therefore, have reputation in the world by the name 'Gomatī'.

अस्या दर्शनमात्रेण मुक्तिं यास्यन्ति मानवाः ।
किं पुनः स्नानदानादि कृत्वा यान्ति हरेः पदम् ॥ ३३ ॥

A mere sight of Gomatī will land men in a state of liberation. By undergoing the ritual of taking a bath here again followed up with the activity of making charities, people will earn the passage to the Abode of Śrī Hari.

तामेव चार्घ्यं दत्त्वा ते योगीन्द्रा ईडिरे हरिम् ।
परं पुरुषसूक्तेन पुरुषं शेषशायिनम् ॥ ३४ ॥

Those accomplished among the ascetics who after making their offerings as part of worship, sing hymns in eulogy of Śrī Hari, they will entitle themselves to the supreme masculine status as per the Ṛgvedic Puruṣa Sūkta and the status of Śeṣaśāyin."

इति संस्तुवतां तेषां हरिराविर्बभूव ह ।
पीतकौशेयवसनो वनमालाविभूषितः ।
दिव्यमाल्यानुलिप्ताङ्गो दिव्याभरणभूषितः ॥ ३५ ॥

As a result of their singing in eulogy, Śrī Hari appeared draped in Yellow cloth, decked up with the garland made of wild

flowers and with parts of His Body embellished with beautiful garlands and ornaments. (Lord Śrī Kṛṣṇa generally wears such garland).

शेषासनगतं देवं दिव्यानेकोद्यतायुधम् ।
ज्वलत्किरीटमुकुटं स्फुरन्मकरकुण्डलम् ॥ ३६ ॥

Then as the God assumed His ultimate position, He became visible in His beautiful stature with more than one weapon raised in His Hands with His resplendently bright crown and His gleaming earrings in the shape of Makara – Crocodile.

भक्ताभयप्रदं शान्तं श्रीवत्साङ्कं महाभुजम् ।
सदा प्रसन्नवदनं घनश्यामं चतुर्भुजम् ॥ ३७ ॥

Taking resort of the poewrful arms of Śrīvatsa, gives peace of mind to the devotees, takes away all their fears and makes them always happy.

पादसंवाहनासक्तलक्ष्म्या जुष्टं मनोहरम् ।
तं दृष्ट्वा मुनयः सर्वे हर्षोत्कर्षसमन्विताः ।
विष्णुं ते विष्णुसूक्तैश्च तुष्टुवुर्वेदसम्भवैः ॥ ३८ ॥

Seeing Him in the beautiful and eye-catching position Him where Lakṣmī was happening to gently rub His pādas out of deep attachment and faith, the sages got transported to the height of happiness. Then they tried to appeare Śrī Viṣṇu by singing the hymns as prescribed in the Veda.

एवं संस्तुवतां तेषां विष्णुर्दीनानुकम्पकः ।
उवाच सुप्रसन्नेन मनसा द्विजसत्तमान् ॥ ३९ ॥

Following their hymns in His Eulogy – Śrī Viṣṇu – the God known for His compassion for the poor and distressed, began to speak to the virtuous brāhmaṇas with Himself face of heightened pleasure.

श्रीभगवानुवाच— Śrī Bhagawān said :

भोभोः कुमारास्तुष्टोऽहं प्रदास्यामि यथेप्सितम् ।
भविष्यथ ज्ञानयुता अस्पृष्टा मम मायया ॥ ४० ॥

Oh boys ! I am pleased with you and shall grant you that as sought for in your mind. It will so happen that all of you will be united with that knowledge which

यस्मान्मोक्षार्थिभिर्विप्रा जलेनाहं प्रसादितः ।
तस्मादिदं परं तीर्थं सर्वकामप्रदं परम् ॥ ४१ ॥

has so far inaccessible and by my trick only. The mahimās making offering of water, to me here solely guided by the desire of liberation, will have all their desires fulfilled as a reward of this supreme centre of pilgrimage.

अनुग्रहाय भवतां यत्र चक्रं सुदर्शनम् ।
निःसृतं प्रथमं विप्रा जलं भित्त्वा ममाग्रतः ॥ ४२ ॥

Any brāhmaṇa, who to oblige this Sudarśana discus of Mine here out of devotion, becomes the forst to come before Me after taking a dip in the water here

चक्रतीर्थमिति ख्यातं तस्मादेतद्भविष्यति ।
ममापि नियतं वासो भविष्यति महार्णवे ॥ ४३ ॥

will earn the same fame as is the reputation of this centre of pilgrimage known as Cakratīrtha. Like ME, he will continue to reside here in this great body of water forever.

येऽत्र स्नानं प्रकुर्वन्ति प्रसङ्गेनापि मानवाः ।
चक्रतीर्थे द्विजश्रेष्ठास्तेषां मुक्तिः करे स्थिता ॥ ४४ ॥

If by the time, men take a bath here, like the best of brāhmaṇas at Cakratīrtha, liberation will be there for them in their hands.

भवन्तोऽपि सदा ह्यत्र तिष्ठध्वं च द्विजर्षभाः ।
वायुभूतान्तरिक्षस्थाः सर्वकामस्य दायकाः ॥ ४५ ॥

The very activity of staying put here in the evening by the brāhmaṇas after their completing the sacrificial fire here will turn out to accomplish all desires extending Prahlāda said over land, air and the space.

प्रह्लाद उवाच—

Prahlāda said :

तच्छ्रुत्वा हृष्टमनसः कृत्वाऽर्घ्यं सुरपावनीम् ।
अवनिज्य हरेः पादौ मूर्ध्नाऽपश्चाप्यधारयन् ॥ ४६ ॥

Hearing all this, Gaṅgā with all happiness and for the purpose of making offering as a matter of worship, took water in her hands for the purpose of washing Śrī Hari's Pādas and touched her head to the same.

प्रक्षाल्य सा हरेः पादौ प्रविष्टा वरुणालयम् ।
तस्मिन् महापापहरा गोमती सागरं गता ॥ ४७ ॥

For this purpose, She then entered the water body and as soon as she did so, Gomatī, the exterminator of all sins, flowed towards the sea.

वरं दत्त्वा ततो विष्णुस्तत्रैवान्तरधीयत ।
सनकाद्या ब्रह्मसुतास्तस्थुस्तत्र समाहिताः ॥ ४८ ॥

Granting the boon then and there, Śrī Viṣṇu disappeared. Sanaka as well as all of Brahmā's sons remained assembled there.

एवं सा गोमती तत्र सञ्जाता सागरंगमा ।
सर्वपापहरा प्रोक्ता पूर्वगङ्गेति या श्रुता ॥ ४९ ॥

This is how Gomatī which finally flowed into the sea came up there. Stated to be an abductor of all sins, she was heard of as Gaṅgā earlier.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये सनत्कुमारतपोबलेन भगवत्प्रादुर्भाववृत्तान्तवर्णने पुरःसरगोमत्युत्पत्तिमाहात्म्यवर्णनं नाम पञ्चमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Fifth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to the Penance by Sanatkumāra - Appearance of Śrī Viṣṇu and also emergence of Gomatī.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ षष्ठोऽध्यायः – Adhyāya 6

Ślokas 1 to 59

Importance of bath at the Confluence of Gomatī with the Sea

ऋषय ऊचुः— Ṛshis said :

साधुसाधु महाभाग प्रह्लादासुरसत्तम ।
येन नः कलिमध्ये तु दर्शितो भगवान् हरिः ॥ १ ॥

Let there be your well being; highly fortunate and the virtuous King of the demons – Prahlāda. Without You, we perhaps could not have had a vision of Śrī Hari in this Kaliyuga.

त्वन्मुखक्षीरसिन्धूत्था कथेयममृतोपमा ।
कर्णाभ्यां पिबतां तृप्तिर्मुनीनां न प्रजायते ।
कथयस्व महाबाहो तीर्थयात्रां सुविस्तराम् ॥ २ ॥

The words from your mouth are like the water of River Sindhu and are like Nectar while our ears have completely taken in the same they have failed to deliver in evoking our, that is, the sages' satisfaction".

अस्माभिस्तत्र गन्तव्यं वहते यत्र गोमती ।
तिष्ठते यत्र भगवांश्चक्रतीर्थावलोककः ॥ ३ ॥

Hence, the powerful, please tell us, in the detail about the pilgrimage here. We also need to go there where flows the river Gomatī, for the God Himself, looking after the centre of pilgrimage called Cakra Tīrtha.

भवाब्धौ पतितांस्तात उद्धरस्व भवार्णवात् ।
तीर्थयात्राविधानं च कथयस्व महामते ॥ ४ ॥

Oh father, we are fallen in this ocean of worldly existence, Kindly rescue us from this ocean. Oh the Great mind, please tell us the ways and procedures of undergoing pilgrimage.

प्रह्लाद उवाच— Prahlāda said :

गत्वा तु गोमतीतीरे प्रणमेद्दण्डवच्च ताम् ।
प्रक्षाल्य पाणिपादौ च कृत्वा च करयोः कुशान् ॥ ५ ॥

After going near the banks of Gomatī, all of you bow down falling flat on the ground. Then after washing your hands and feet, take the Kuśa (holy grass) in hands.

गृहीत्वा तु फलं शुभ्रमक्षतैश्च समन्वितम् ।
प्राङ्मुखः प्रयतो भूत्वा दद्यादर्घ्यं विधानतः ॥ ६ ॥

Then carrying an auspicious fruit along with some unbroken and whole grains in hand, make offering to worship and according to the laid procedure facing the East.

ब्रह्मलोकात्समायाते वसिष्ठतनये शुभे ।
सर्वपापविशुद्ध्यर्थं ददाम्यर्घ्यं तु गोमति ॥ ७ ॥

While making the offerings say, "Oh auspicious daughter of Vasiṣṭha, You have descended down from the world of Brahmā. For the purposes of cleansing all my sins, I am making such offerings to you – the Gomatī".

वसिष्ठतनये देवि सुरवन्द्ये यशस्विनि ।
त्रैलोक्यवन्दिते देवि पापं मे हर गोमति ॥ ८ ॥

Oh daughter of Vasiṣṭha, and the glorious goddess, the devatās salute you. The three worlds sing your glory. Oh Gomatī take away my sins".

इत्युच्चार्य्य द्विजश्रेष्ठा मृदमालभ्य पाणिना ।
विष्णुं संस्मृत्य मनसा मन्त्रमेतमुदीरयेत् ॥ ९ ॥

After uttering like this, Oh best of brāhmaṇas, then carrying a bit of Earth in hand, remember Śrī Viṣṇu in mind and utter this Mantra.

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे ।
उद्धृताऽसि वराहेण कृष्णेन शतबाहुना ॥ १० ॥

The mantra is as follows :

Oh Earth, the horses run over you. So also the chariots and the God Śrī Viṣṇu. The Lord Kṛṣṇa in His incarnation as Boar with one hundred Hands rescued you.

मृत्तिके हर मे पापं यन्मया पूर्वसञ्चितम् ।
त्वया हतेन पापेन पूतः संवत्सरं भवेत् ॥ ११ ॥

Oh Earth, take away my sins accumulated earlier. By your taking away the sins, I shall be purified and another hundred years will be added to my life.

इत्येवं मृदमालिप्य स्नानं कुर्याद्यथाविधि ।
आपो अस्मानिति स्नात्वा शृणुध्वं यत्फलं लभेत् ॥ १२ ॥

In this way after anointing the body with the mud of earth there, take a bath as per laid down procedure. Then listen to the fruits that result after taking a bath in such manner.

कुरुक्षेत्रे च यत्पुण्यं राहुग्रस्ते दिवाकरे ।
स्नानमात्रेण तत्पुण्यं गोमत्यां कृष्णसन्निधौ ॥ १३ ॥

Similar merits result by virtue of a mere bath in Gomatī in the vicinity of Śrī Lord Kṛṣṇa like by having a bath at Kurukṣetra during eclipse of the SUN by Rāhu.

भक्त्या स्नात्वा तु तत्रैवं कुर्यात् कर्म यथोदितम् ।
देवान्पितॄन्मनुष्यांश्च तर्पयेद्भावसंयुतः ॥ १४ ॥

After complying with the ritual of taking a bath here with devotion, get engaged in activities as stated. Accompanied by

feelings make libation of water in honour of gods, forefathers as well as other human beings.

ये च रौरवसंस्था हि ये च कीटत्वमागताः ।
गोमतीनीरदानेन मुक्तिं यान्ति न संशयः ॥ १५ ॥

Those who have obtained a place for themselves in one of the hells or have got the dreadful condition of insects get freedom beyond any doubt by making offerings of the water of Gomatī.

विनाप्यक्षतदर्भैर्वा विना भावनया तथा ।
वारिमात्रेण गोमत्यां गयाश्राद्धफलं लभेत् ॥ १६ ॥

Even without making offering of whole and unbroken grains or without the sacred Kuśa grass or even without being attended by due feelings, the offering of water of Gomatī in memory of one's forefathers simply enables one to derive the same results like that of Śrāddha conducted at Gayā.

ततश्च विप्रानाहूय वेदज्ञांस्तीरसंश्रयान् ।
विश्वेदेवादिसम्पूज्य पितृणां श्राद्धमाचरेत् ॥ १७ ॥

Then after inviting the brāhmaṇas knowledge are in the Vedas and who happen to make the river bank that Gomatī's their habitat, worship the universal God and observe the Śrāddha ceremony of forefathers.

श्रद्धया परया युक्तः श्राद्धं कृत्वा विधानतः ।
दक्षिणां च ततो दद्यात् सुवर्णं रजतं तथा ॥ १८ ॥

Then after completing Śrāddha there as per procedure, make sacrificial gifts to the brāhmaṇas in the form of gold and silver with yourselves full of highest faith.

सुवर्णशृङ्गसहितां राजतखुरभूषिताम् ।
रत्नपुच्छां वस्त्रयुतां ताम्रपृष्ठां सवत्सकाम् ॥ १९ ॥

Then donate a little female calf with its horns adorned with gold, its hoofs embellished with silver, with its tail decked up with jewels and with itself covered fully with clothes and its back decked up with copper.

दद्याद्विप्रं समभ्यर्च्य वस्त्रालङ्कारभूषणैः ।
सप्तधान्ययुतां दद्याद्विष्णुर्मे प्रीयतामिति ॥ २० ॥

Then by earnestly saluting the brāhmaṇas and by offering them cloth, wealth ornaments as well as seven fold corns, one can earn endearment of Śrī Viṣṇu.

आसीमान्तं विसृज्यैतान् ब्राह्मणान्नियतेन्द्रियः ।
दीनान्धकृपणेभ्यश्च दानं दद्यात् स्वशक्तितः ॥ २१ ॥

After that becoming free from sensory attachments, make the brāhmaṇas reach the final boundary of their territory. After this make donations to the poor, the blind and the miserly as per your ability and affordability.

गोमती गोमयस्नानं गोदानं गोपिचन्दनम् ।
दर्शनं गोपिनाथस्य गकाराः पञ्च दुर्लभाः ॥ २२ ॥

(1) Gomatī (2) Anoiting the body with cow dung (3) Making donation of cows, (4) Having the sandal on the idol of Śrī Kṛṣṇa applied to one's self and (5) Taking a look of the Gopinātha – the Lord of protectors of cows are the five tasks most difficult to obtain.

तस्माच्चैव प्रकर्तव्यं गोदानं गोमतीतटे ।
एवं कृत्वा द्विजश्रेष्ठाः कृतकृत्यो भवेन्नरः ॥ २३ ॥

Hence making present of cows on the banks of Gomatī is the best duty. Oh the best Brāhmaṇas / by doing this, a man gets gratified.

ये गता नरकं घोरं ये च प्रेतत्वमागताः ।
पूर्वकर्मविपाकेन स्थावरत्वं गताश्च ये ॥ २४ ॥

Those who might have gone to the most dreadful hell or those who might have attained the passage to the ghostly world or those who might have gone to the inanimate state due to evils committed,

पितृपक्षे च ये केचिन्मातृपक्षे कुलोद्भवाः ।
सर्वे ते मुक्तिमायान्ति गोमत्या दर्शनात् कलौ ॥ २५ ॥

In previous lives or even those born in a lineage on that particular day requiring sacrificial rites – either for the father or the mother – all of them obtain the road to liberation by a sight of Gomatī in the Kaliyuga.

कृतं श्राद्धं नरैर्यैस्तु गोमत्यां भूसुरोत्तमाः ।
हयमेधस्य यज्ञस्य फलमायान्त्यसंशयम् ॥ २६ ॥

Oh the best brāhmaṇas, men who conduct the religious ritual of Śrāddha after taking a bath in Gomatī, obtain the fruits equivalent to that of the rites of the sacrificial fire involving horses beyond doubt.

गङ्गास्नानेन यत्पुण्यं प्रयागे परिकीर्तितम् ।
तत्पुण्यं समवाप्नोति गोमत्यां श्राद्धकृन्नरः ॥ २७ ॥

The merit which has been proclaimed to be earned by virtue of taking a bath at the confluence of Gaṅgā at Prayāga, can be equally yielded if human beings conduct Śrāddha at Gomatī.

विष्णुलोकं हि गच्छन्ति पितरस्तत्कुलोद्भवाः ।
अनेकजन्मसाहस्रं पापं याति न संशयः ॥ २८ ॥

Their forefathers as well as their incoming future generations go to the world of Śrī Viṣṇu. The sins of thousands of rebirths disappear without any doubt.

वाचा च यत्कृतं पापं कर्मणा मनसा तथा ।
तत्सर्वं विलयं याति गोमतीदर्शनेन हि ॥ २९ ॥

All sins committed through words or intentionally by deeds go into liquidation by a sight of Gomatī.

यो नरः कार्तिके स्नानं गोमत्यां कुरुते द्विजाः ।
प्रसन्नो भगवांस्तस्य लक्ष्म्या सह न संशयः ॥ ३० ॥

Oh Brāhmaṇas ! The God Śrī Viṣṇu along with Lakṣmī – the Goddess of wealth, undoubtedly get pleased with the man who conforms to the ritual of having a bath in Gomatī during the month of Kārtika.

प्रत्यहं हुतभोक्तारं तर्पयेत् सुसमाहितः ।
प्रत्यहं षड्रसं देयं भोजनं च द्विजातये ॥ ३१ ॥

One needs to make oblations to fire everyday with all earnest application. One must make offering of the six auspicious things produced from the cow's milk every day as food to the brāhmaṇas.

पूजयेत् कृष्णदेवं च प्रत्यहं भक्तितत्परः ।
येन केनापि विप्रेन्द्राः स्थातव्यं नियमेन तु ॥ ३२ ॥

With all eagerness in devotion one has to worship God Śrī Kṛṣṇa everyday. By whatever religious observance it may be, but the chiefs of brāhmaṇas, one has to remain here by observing certain religious rule.

ब्राह्मणानुज्ञया तत्र गृह्णीयान्नियमान्नरः ।
सम्पूर्णे कार्तिके मासि सम्प्राप्ते बोधवासरे ॥ ३३ ॥

By following completely a religious vow as per the approval of brāhmaṇas, a man can obtain the sight of Lord Śrī Viṣṇu on that particular eleventh day in the month of Kārtika when the Lord is believed to come out of His sleep.

पञ्चामृतेन देवेशं स्नापयेत्तीर्थवारिणा ।
श्रीखण्डं कुङ्कुमोन्मिश्रं मृगनाभिसमन्वितम् ।
विलेपयेच्च देवेशं भक्त्या दामोदरं हरिम् ॥ ३४ ॥

One needs to prepare the bathing water for God by mixing the five sweet things, milk, sugar, curd, ghee and honey with water of the centre of pilgrimage here. After this one, with all devotion has to anoint the Dāmodara with a mixture of sandalwood, saffron and the musk.

कुसुमैर्वारिसम्भूतैस्तुलस्या करवीरकैः ।
तद्देशसम्भवैः पुष्पैः पूजयेद्गरुडध्वजम् ॥ ३५ ॥

Then worship Garuḍadhwaja with aquatic flowers – lotuses, with tulasi, with the Kaner as well as with all other flowers found in the region.

नैवेद्यं रुचिरं दद्याद्विष्णुर्मे प्रीयतामिति ।
गीतवाद्यादिनृत्येन तथा पुस्तकवाचनैः ॥ ३६ ॥

Then please Śrī Viṣṇu by offering the eatables that He is fond of. Then read out the books in His Name and sing, dance and play instruments in His honour.

रात्रौ जागरणं कार्यं स्तोत्रैर्नानाविधैरपि ।
आहूय ब्राह्मणान् भक्त्या भोजयेच्च स्वशक्तितः ॥ ३७ ॥

Remaining awake throughout the night utter the varieties of hymns in the God's name. Invite the brāhmaṇas and feed them as per your ability and affordability.

ततो रथस्थितं देवं पूजयेद्गरुडध्वजम् ।
कार्तिकान्ते च विप्रेन्द्रा गोमत्युदधिसङ्गमे ॥ ३८ ॥

Then Oh chief Brāhmaṇas ! even after the completion of the month of Kārtika. Worship the God seated on the chariot with

eagle on its flag staff, in this spot of confluence of Gomatī with the sea.

स्नात्वा पितृंश्च सन्तर्प्य पूजयेच्च जनार्दनम् ।
सुवस्त्रैर्भूषणैश्चापि समभ्यर्च्य रमापतिम् ।
अनुज्ञया तु विप्राणां व्रतं सम्पूर्णतां नयेत् ॥ ३९ ॥

After taking a bath, worhsip Janārdana while making libations of water in memory of forefathers. Offer saultations to Rāma (Lord Śrī Viṣṇu) by adorning Him with gold. Then consider that your religious vow has reached the point of completion with the consent of Brāhmaṇas.

एवं यः स्नाति विप्रेन्द्राः कार्तिके कृष्णसन्निधौ ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ४० ॥

In this way, Oh the chief Brāhmaṇas ! Whoever takes a bath here in the vicinity of Śrī Kṛṣṇa, in the month of Kārtika, entitles himself a passage to the world of Śrī Viṣṇu becoming free from all sins.

माघस्नानं नरो भक्त्या गोमत्यां कुरुते तु यः ।
वैनतेयोदये नित्यं सन्तुष्टः सह भार्यया ॥ ४१ ॥

By virtue of undergoing the ritual a bath with due faith along with one's wife here in the Gomatī during the rising hours of SUN in the month of Māgha, a man remains ever contended.

तिला हिरण्यसहिता देया ब्राह्मणसत्तमे ।
मोदका गुडसम्मिश्राः प्रत्यहं दक्षिणान्विताः ॥ ४२ ॥

Sesame, turmeric fits to be given to the virtuous brāhmanas every time one must be intent upon resenting sweet meats mixed with jaggery to them.

तिलैराज्याप्लुतैर्होमः कर्तव्यः प्रत्यहं नरैः ।
होमार्थं सेवयेद्वह्निं न शीतार्थं कदाचन ॥ ४३ ॥

Sesame seeds are always for use in the sacrificial fire. Hence it is always the duty of men to sprinkle them on to fire to break open. Similarly fire is always for the sake of sacrifice. It must never be used to dispell the cold.

गोमत्यां स्नाति यो भक्त्या माघं माधववल्लभम् ।
समाप्तौ रक्तवस्त्राणि कञ्चुकोष्णीषमेव च ॥ ४४ ॥

One needs to take bath with all devotion in the month of Māgha, which is, as it is, dear to Śrī Kṛṣṇa. After that one may donate red coloured clothes as well as warm robes.

दद्यादुपानहौ भक्त्या कुङ्कुमं च विशेषतः ।
कम्बलं तैलपक्कं च विष्णुर्मे प्रीयतामिति ॥ ४५ ॥

Donate shoes and with devotion, offer saffron specially. Śrī Viṣṇu can be endeared by offering of blanket as well as food prepared in oil.

स्वामिकार्यमृतानां च सङ्ग्रामे शास्त्रसङ्कुले ।
गवार्थे ब्राह्मणार्थे च मृतानां या गतिः स्मृता ॥ ४६ ॥

A bath in Gomatī in the month of Māgha has been stated to result in the same passage beyond any doubt as has been recounted for those who meet death while engaged in action for

माघस्नाने च सा प्रोक्ता गोमत्यां नात्र संशयः ।
सर्वदानफलं तस्य सर्वतीर्थफलं तथा ॥ ४७ ॥

their masters or in the melee of weapons in the battle field or for losing their lives for the sake of protecting cows and the brāhmaṇas. A bath in gomati has been stated to sum up the fruits of all charities as well as of all pilgrimages

माघस्नानान्नरो याति विष्णुलोकं सनातनम् ।
सर्वान् कामानवाप्नोति समभ्यर्च्य जनार्दनम् ॥ ४८ ॥

A man goes to the eternal world of Śrī Viṣṇu by having a bath in Gomatī in the month of Māgha. Earnest worsip of Janārdana also results in realisation of all desires.

माघं यः क्षपते सर्वं गोमत्युदधिसङ्गमे ।
ब्राह्मणानुज्ञया विप्राः सर्वं सम्पूर्णतां व्रजेत् ॥ ४९ ॥

A man who directs himself so and spends the entire month of Māgha in the place of confluence of Gomatī with the sea and follows the same as per the instructions of brāhmaṇas, attains fulfilment with all completion.

पापिनोऽपि द्विजश्रेष्ठा ये स्नाता गोमतीजले ।
यज्विनां च गतिं यान्ति प्रसादाच्चक्रपाणिनः ॥ ५० ॥

Oh, the best brāhmaṇas ! even the evil-doers by virtue of a bath in the waters of Gomatī attain the state of those who perform sacrifices as per vedic percepts by grace of the bearer of discus in Hand, Śrī Viṣṇu.

ब्रह्मरुद्रपदादूर्ध्वं यत्पदं चक्रपाणिनः ।
स्नानमात्रेण गोमत्यां तत्प्रोक्तं कृष्णसन्निधौ ॥ ५१ ॥

Even that particular position of the discus-bearer in mind Śrī **Viṣṇu, which is very muchhigher than Brahmā and Śiva,** has been stated to be obtainable by virtue of a mere bath only in the Gomatī in the vicinity of Śrī Kṛṣṇa. (This is the clear example of the Artha Vāda).

मित्रद्रोहे च यत्पापं यत्पापं गुरुघातिनि ।
तत्पापं समवाप्नोति यात्राभङ्गं करोति यः ॥ ५२ ॥

The sins that attend upon treachery towards friends or by murder of a teacher apply in equal intensity upon one who tries to create hurdles on the path of journey of one here – that is – this centre of pilgrimage.

ब्रह्मस्वहारिणः पापास्तथा देवस्वहारिणः ।
स्नानमात्रेण शुद्ध्यन्ति गोमत्यां नात्र संशयः ॥ ५३ ॥

The sins that results from robbery of the wealth of brāhmaṇas or that of the sacred places like temples get purified beyond doubt by dint of a mere bath here in the Gomatī.

भीताऽभयप्रदानेन यत्पुण्यं लभते नरः ।
तत्पुण्यं समवाप्नोति गोमत्यां स्नानमात्रतः ॥ ५४ ॥

Similar merit like the one earned by providing security to the frightened, is equally earned by a man by only a bath in Gomatī.

भीताभयप्रदानेन पुत्रानिष्टान्न संशयः ।
धनकामस्तु विपुलं लभते धनमूर्जितम् ॥ ५५ ॥

By providing security to the frightened one gets blessed with a son undoubtedly and that too without specifically nurturing a desire in that regard. Backed up with a desire for wealth, one gets blessed with the capability to earn enormously in that regard.

प्राप्नुयादीप्सितान् कामान् गोमतीनीरसङ्गमे ।
कृतकृत्यो भवेद्विप्रा ऋणान्मुच्येत पैतृकात् ॥ ५६ ॥

If one comes in close contact with the water of Gomatī in its place of confluence with the sea as per a wish nourished in this direction since birth, one becomes graceful. Oh chief Brāhmaṇas, for his will gets fulfilled and he becomes free from debts towards his forefathers.

मनसा वचसा चैव कर्मणा यदुपार्जितम् ।
तत्सर्वं नश्यते पापं गोमतीनीरसङ्गमात् ॥ ५७ ॥

All sins made either in mind or through words and deeds go away by coming in contact with the water of Gomatī in its place of confluence with the sea.

पीताम्बरधरो भूत्वा तथा गरुडवाहनः ।
वनमाली चतुर्बाहुर्दिव्यगन्धानुलेपनः ।
याति विष्ण्वालयं विप्रा अपुनर्भवलक्षणम् ॥ ५८ ॥

Dressed in Yellow clothes and seated on the carrier drawn by Garuḍa – the chief of birds, adorned with garland made up of wild flowers and His body covered with the beautiful and scented sandalwood, he goes, Oh Brāhmaṇas ! to the abode of Śrī Viṣṇu becoming independent of all signs of rebirth.

गोमतीस्नानमात्रेण मानवो नात्र संशयः ।
सर्वपापविनिर्मुक्तो याति विष्णुं सनातनम् ॥ ५९ ॥

By the dint of a bath only in Gomatī, a man, without any doubt becomes free from all sins and proceeds towards the eternal abode of Lord Śrī Viṣṇu.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये गोमत्युदधिसङ्गमे स्नानदानादिमाहात्म्यवर्णनं नाम षष्ठोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Sixth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to the importance of bath at the confluence of Gomatī with the sea.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ सप्तमोऽध्यायः – Adhyāya 7

Ślokas 1 to 29

Eminence of Cakratīrtha

श्रीप्रह्लाद उवाच— Śrī Prahlāda said :

ततो गच्छेद्द्विजश्रेष्ठा रथांगाख्यं महोदधिम् ।
चक्रांका यत्र पाषाणा दृश्यन्ते मुक्तिदायकाः ॥ १ ॥

Then Oh best of Brāhmaṇas, go to that particular ocean bearing the discus of Śrī Viṣṇu in a part of its body. A sight of the mark of Śrī Viṣṇu's discus on the stones here brings in liberation for one.

यैः पूज्यते जगन्नाथः प्रत्यहं भावसंयुतैः ।
सदा नेत्रैरनिमिषैर्वीक्ष्यते च जनार्दनः ॥ २ ॥

Those who happen to worship the Lord of the Universe, that is, Śrī Jagannātha accompanied by earnest feelings can expect to

have a sight of Śrī Janārdana forever without blinking. of their eyelids.

यच्च साक्षाद्भगवता दृष्टं कृष्णेन दृष्टितः ।
तत्तीर्थं सर्वपापघ्नं चक्राख्यं परमं हरेः ॥ ३ ॥

God Śrī Viṣṇu as Śrī Kṛṣṇa directly looks upon everyone from here. Having a mark of discus of the God on its body, this centre of pilgrimage is the best among pilgrimages as far as having a look of the Supreme Śrī Hari, is concerned.

यस्य प्रसिद्धिः परमा त्रैलोक्ये सचराचरे ।
प्रयागादधिकं यच्च मुक्तिदं ह्यस्ति पावनम् ॥ ४ ॥

It has the highest reputation in the three worlds extending over both the animate and the inanimate. It is considered greater than Prayāga as a holy place and as a liberator.

सुरैरपि प्रपूज्यन्ते यत्रांगानि शरीरिणाम् ।
अंकितानि च चक्रेण षण्मासान्नात्र संशयः ॥ ५ ॥

The devatās as well as the embodied beings certainly worship this discus marked here in the body for six months.

यद्दृष्ट्वा मुच्यते पापात् प्रसङ्गेनापि मानवः ।
तत्तीर्थं सर्वतीर्थानां पावनं प्रवरं स्मृतम् ॥ ६ ॥

Just by having a look of this, an human being gets free from sins in whatever circumstances the same may have been committed. It is due to this that it is counted as the best among the centres of pilgrimage.

तत्र गत्वा द्विजश्रेष्ठाः प्रक्षाल्य चरणौ मुदा ।
करौ चास्यं चैव पुनः प्रणमेद् दण्डवत्पुनः ॥ ७ ॥

After coming there, Oh best of brāhmaṇas, wash your feet as well as hands. Thereafter, pay your namaskārams falling flat on the ground.

प्रणिपत्य गृहीत्वार्घ्यं पंचरत्नसमन्वितम् ।
सपुष्पाक्षतगंधैश्च फलहेमसुचंदनैः ॥ ८ ॥

After paying your homage, collect five gems in your hands as well as other things like flowers, unbroken grains, incense, fruits, gold and sandalwood meant for offerings in the ritual of worship.

संपन्नमर्घ्यमादाय मंत्रमेतमुदीरयेत् ।
प्रत्यङ्मुखः सुनियतः संमुखो वा महोदधेः ॥ ९ ॥

After through with the things to be offered in worship, go to the western side of the ocean and then facing it, utter mantra – that is, the sacred prayer as per vedic hymns as follows :

ॐ नमो विष्णुरूपाय विष्णुचक्राय ते नमः ।
गृहाणार्घ्यं मया दत्तं सर्वकामप्रदो भव ॥ १० ॥

"Homage to you the discus of Śrī Viṣṇu and representing the Form of Śrī Viṣṇu. Please accept the offerings of mind given as a matter of worship. Let this cause fulfillment of all my desires".

अग्निश्च तेजो मृडया च रुद्रो
रेतोधा विष्णुरमृतस्य नाभिः ।
एतद्ब्रुवन् वाडवाः सत्यवाक्यं
ततोऽवगाहेत पतिं नदीनाम् ॥ ११ ॥

Then, Oh Brāhmaṇas, saying, Oh fire, Oh resplendent ! Oh Mṛḍa (an epithet of Śiva), Oh Rudra ! (again an epithet of Śiva) Oh bearer of the seed of progeny – that is Retodhā and Oh the paramount and eternal Lord Śrī Viṣṇu", enter into the master of rivers – that is the ocean for a bath.

मृदमालभ्य सजलां विप्रा देवकरच्युताम् ।
धारयित्वा तु शिरसा स्नानं कुर्याद्यथाविधि ॥ १२ ॥

Take a portion of Earth trickling down from the hands of gods raise the same to your heads and then take your bath as per laid down procedure.

तर्पयेच्च पितृन् देवान् मनुष्यांश्च यथाक्रमम् ।
तर्पयित्वा हविर्द्रव्यं प्रोक्षयित्वा च भक्तितः ॥ १३ ॥

Then after libations to forefathers gods and men in the same stated order. Then after washing things, do the sacrifices to fire with ghee and due devotion.

अश्वमेधसहस्रेण सम्यग्यष्टेन यत्फलम् ।
स्नानमात्रेण तत्प्रोक्तं चक्रतीर्थे द्विजोत्तमाः ॥ १४ ॥

Oh best of brāhmaṇas, the fruits that are obtainable after conducting of thousands of sacrificial fire involving sacrifice of horses,

प्रयागे यत्फलं प्रोक्तं माघ्यां माधवपूजने ।
स्नानमात्रेण तत्प्रोक्तं चक्रतीर्थे द्विजोत्तमाः ॥ १५ ॥

Oh best of brāhmaṇas, the fruit as has been stated to result by the worship of Mādhava at Prayāga in the month of Māgha, results through a bath only at Cakra Tīrtha.

कारयेच्च ततः श्राद्धं पितृणां श्रद्धयान्वितः ।
विश्वेदेवान् सुवर्णेन राजतेन तथा पितृन् ॥ १६ ॥

Do the Śrāddha ceremony in honour of forefathers there with due regard. Make donations of gold as well as of silver to the universal gods and forefathers respectively.

संतर्प्य भोजनेनैव वस्त्रालंकारभूषणैः ।
दीनान्धकृपणेभ्यश्च दानं देयं स्वशक्तितः ॥ १७ ॥

. Offer food to the afflicted and the tormented. Endow them with clothes and ornaments as well. Give presents to the poor, the blind and the miserly as per your own ability.

चक्रतीर्थे तीर्थवरे विशेषाद्विजसत्तमाः ।
रत्नदानं प्रकुर्वीत प्रीणनार्थं जगत्पतेः ॥ १८ ॥

Oh virtuous Brāhmaṇas, in Cakratīrtha – the leading centre of pilgrimage, the Lord of the world can be gratified by donations of weaved material studded with gems.

गन्त्रीमनडुहा युक्तां सर्वास्तरणसंयुताम् ।
सोपस्करां च दद्याद्वै विष्णुर्मे प्रीयतामिति ॥ १९ ॥

Donating a cart yoked with oxen to be driven and complete in all respects is gratifying for Śrī Viṣṇu.

सुविनीतं शीलयुतं तथा सोपस्करं हयम् ।
भूषयित्वा च विप्राय दद्याद्दक्षिणया सह ॥ २० ॥

One may offer a well-disciplined well-trained horse witl good conduct after duly adorning it and along with one's donations to a brāhmaṇa.

एवं कृते द्विजश्रेष्ठाः कृतकृत्यो भवेन्नरः ।
मुक्तिं प्रयांति तस्यैव पितरस्त्रिकुलोद्भवाः ॥ २१ ॥

Oh best Brāhmaṇas ! by doing so, a man becomes accomplished in doing that which is worth doing. His forefathers extending over three generations of his caln attain liberation by this.

प्रेतयोनिं गता ये च ये च कीटत्वमागताः ।
पच्यंते नरके ये च महारौरवसंज्ञके ॥ २२ ॥

Those who might have reached the womb of ghostly spirits or those who might have got the life of worms / insects on to themselves or even those who

ते सर्वे तृप्तिमायान्ति चक्रतीर्थप्रभावतः ।
श्राद्धे कृते द्विजश्रेष्ठा गयाश्राद्धफलं लभेत् ॥ २३ ॥

might be getting themselves roasted in the hell so defined as dreadful they all get contentment by the influence of Cakratīrtha. The fruits of Śrāddha at Gayā can equally be had here, the best of Brāhmaṇas, through a conduct of Śrāddha.

या गतिर्मातृभक्तानां यज्वनां या गतिः स्मृता ।
चक्रतीर्थे द्विजश्रेष्ठाः स्नात्वा तां लभते नरः ॥ २४ ॥

The fate that awaits devoted allegiance to one's mother or the regular conducting of sacrificial fires can be gained through a bath at Cakratīrtha.

श्राद्धं प्रशस्तं विप्रेन्द्राः संप्राप्ते चन्द्रसंक्षये ।
सूर्यग्रहे विशेषेण कुरुक्षेत्रफलं स्मृतम् ।
श्राद्धे स्नाने तथा दाने पितृणां तर्पणे तथा ॥ २५ ॥

Oh the master brāhmaṇas, the best results of Śrāddha can be had here on a day of solar eclipse is specially remembered for bestowing one with the results obtainable following similar rites at Kurukṣetra. The activities like Śrāddha, the religious ritual of taking a bath here, making charities and offering of libations of water in memory of forefathers have been recommended on such occasions.

प्रशस्तं चक्रतीर्थे च नात्र कार्या विचारणा ॥ २६ ॥

The Cakratirtha is the best one, the excellent one. Never think of actions anywhere else other than here.

सर्वदा पावनं विप्राश्चक्रतीर्थं न संशयः ।
यस्तु श्राद्धं प्रकुर्वीत यात्रायामागतो नरः ॥ २७ ॥

Oh brāhmaṇas the Cakratīrtha always remains holy and there can be no doubt about this. Man comes here to conduct Śrāddha in memory of his forefathers.

चक्रतीर्थे द्विजश्रेष्ठाः सम्पूज्य मधुसूदनम् ।
पूजितेषु द्विजेन्द्रेषु विष्णुसान्निध्यमाप्नुयात् ॥ २८ ॥

Oh the best brāhmaṇas, come to Cakratīrtha for the purpose of worshipping Madhusūdana. The master brāhmaṇas, by saluting Him here, one can get closer to Śrī Viṣṇu.

वाचा कृतं कर्मकृतं मनसां समुपार्जितम् ।
स्नानमात्रेण तत्पापं नश्यते नात्र संशयः ॥ २९ ॥

Sins are earned through words or through deeds committed intentionally. But all such sins get destroyed by only a bath here and nowhere else. There can be no doubt about this.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये गोमत्युदधिसंगमतीरस्थचक्रतीर्थमाहात्म्यवर्णनं नाम सप्तमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Seventh Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmyam and in particular the mahimas of Cakratīrtha available at the origin of Gomatī River at the shore.*

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ अष्टमोऽध्यायः – Adhyāya 8

Ślokas 1 to 74

Eminence of a bath (snāna) at Gomatī's confluence with the sea and of Cakratīrtha

प्रह्लाद उवाच— Prahlāda said :

मा गच्छध्वं सुरनदीं कालिन्दीं मा सरस्वतीम् ।
गच्छध्वं च द्विजश्रेष्ठा गोमत्युदधिसंगमे ॥ १ ॥

Oh the best brāhmaṇas, there is no need of going to the goddess – like that is, Gaṅgā or the Kālindī (an epithet for river Yamunā) If you have to go, visit the spot where the river Gomatī meets the sea.

प्राप्यंते हेलया यत्र सर्वे कामा न संशयः ।
गोमतीजलकल्लोलैः क्रीडते यत्र सागरः ॥ २ ॥

It is beyond doubt that all desires can be accomplished here without any difficulty for it is the sea that plays sport here in the waves of the River Gomatī.

पापघ्नं गोमतीतीरं प्राप्यते पुण्यवन्नरैः ।
सागरेण च संमिश्रं महापातकनाशनम् ॥ ३ ॥

As it is, men attain their welfare on the banks of the river Gomatī, which destroys the forces of destroyer of sins. By its meeting with the sea here, this place has been imbued with the power as a great destroyer of sins.

गोमती संगता यत्र सागरेण द्विजोत्तमाः ।
मुक्तिद्वारं तु तत्प्रोक्तं कलिकाले न संशयः ॥ ४ ॥

Oh the best brāhmaṇas ! Gomatī's flowing into the sea here in this spot has been spoken as a gateway to liberation in the Kaliyuga and there is no doubt about this.

यत्पुण्यं लभते तूर्णं गंगासागरसंगमे ।
तत्पुण्यं समवाप्नोति गोमत्युदधिसंगमे ॥ ५ ॥

The bundle of merits – puṇyas – obtainable at the place of confluence of Gaṅgā, with the sea are equally obtained at the confluence of Gomatī with the sea.

नमस्कृत्य च तोयेशं गोमतीं च सरिद्वराम् ।
अर्घ्यं दद्याद्विधानेन कृत्वा च करयोः कुशान् ॥ ६ ॥

Hence you all pay your namaskārams to the Lord Gomatī as well as the master of river, namely, the sea. With the sacred grass 'Kuśa' make your offering enjoined with the worship and as per laid down procedure.

मंत्रेणानेन विप्रेन्द्रा दद्यादर्घ्यं विधानतः ।
ब्राह्मणैः सह संगत्य सदा तत्तीर्थवासिभिः ॥ ७ ॥

Oh the master brāhmaṇas ! I make your offering by mantras part of the worship as per laid down procedure and while do so, perform after going there with the brāhmaṇas and along with other inhabitants of the same centre of pilgrimage.

भक्त्या चार्घ्यं प्रदास्यामि देवाय परमात्मने ।
त्राहि मां पापिनं घोरं नमस्ते सुररूपिणे ॥ ८ ॥

The mantra is like this : "My homage to you having the form of God. I am offering all this as a matter of worship to you – God and the supreme."

तीर्थराज नमस्तुभ्यं रत्नाकर महार्णव ।
गोमत्या सह गोविंद गृहाणार्घ्यं नमोऽस्तु ते ॥ ९ ॥

Soul with due faith just to liberate me from the awful sins. My namaskārams to you, the ruler of pilgrimage and the gem-like great reservoir of water. I offer my reverence so that the Lord Govinda accepts my offerings made through worship along with Gomatī.

दत्त्वा चार्घ्यं शिखां बद्ध्वा संस्मृत्य जलशायिनम् ।
कुर्याच्च प्राङ्मुखः स्नानं ततः प्रत्यङ्मुखस्तथा ॥ १० ॥

After completing the offerings as part of worship, You then tie the hairs on the crown of your head into a lock and then remembering God – Śrī Viṣṇu, stated to be lying on the water bed, You take bath there facing East or West.

स्नात्वा च परया भक्त्या पितॄन् संतर्पयेत् ततः ।
विश्वेदेवादि संपूज्य पितॄणां श्राद्धमाचरेत् ॥ ११ ॥

After bathing there with devout faith, you make libations of waters to your forefathers. (Tarpaṇa rites). Then by worshipping all gods of the Universe conduct the Śrāddha ceremony in memory of your fore-fathers.

यथोक्तां दक्षिणां दद्याद्विष्णुर्मे प्रीयतामिति ।
विशेषतः प्रदातव्यं सुवर्णं विप्रसत्तमाः ॥ १२ ॥

Make such presents which have been stated to evoke Lord Śrī Viṣṇu's pleasure. Oh the virtuous brāhmaṇas ! donate gold in particular.

दंपत्योर्वाससी चैव कंचुकोष्णीषमेव च ।
लक्ष्म्या सह जगन्नाथो विष्णुर्मे प्रीयतामिति ॥ १३ ॥

Along with Lakṣmī, the pleasure of the Lord of the world, that is, Śrī Viṣṇu can be earned by making presents of clothes meant for a couple, that is, husband and wife including their warm apparel.

महादानानि सर्वाणि गोमत्युदधिसंगमे ।
सप्तद्वीपपतिर्भूत्वा विष्णुलोके महीयते ॥ १४ ॥

By donations made at the place of confluence of Gomatī with the sea have been glorified for not only to yield one with the Lordship of seven islands but also land one in the abode of Śrī Viṣṇu.

यस्तुलापुरुषं दद्याद्गोमत्युदधिसंगमे ।
सप्तद्वीपपतिर्भूत्वा विष्णुलोके महीयते ॥ १५ ॥

Presenting cotton at the spot of confluence of Gomatī with the sea has also been equally acclaimed to land one with Lord of seven islands as well as in the abode of Śrī Viṣṇu.

आत्मानं तोलयेद्यस्तु स्वर्णेन रजतेन वा ।
वस्त्रैर्वा कुंकुमैर्वापि फलैर्वापि तथा रसैः ॥ १६ ॥

That man who donates gold or silver equal to his weight or makes donations of clothes, saffron, fruits and liquids at this spot of confluence of Gomatī with the sea,

भुक्त्वा भोगान् सुविपुलास्तथा कामान् मनोहरान् ।
संपूज्यमानस्त्रिदशैर्याति विष्णवालयं नरः ॥ १७ ॥

he not only gets blessed with immense enjoyments but also with all delights of life. He earns a place of salvation from the three directions and finally gets a passage to the abode of Śrī Viṣṇu.

हिरण्यरूप्यदानं च ह्यश्वं धेनुं तथैव च ।
गोमतीसंगमे दत्त्वा सर्वान कामानवाप्नुयात् ॥ १८ ॥

The donations of gold, silver as well as of horses and cows at the place of confluence of Gomatī with the sea also makes all desires attainable.

भूमिदानं च यो दद्याद्गोमत्युदधिसंगमे ।
स्नात्वा शुचिर्हरिं स्मृत्वा तस्माद्धन्यतरो न हि ॥ १९ ॥

No one is considered more fortunate than him who after making donation of land here in the confluence of Gomatī with the sea follows it up with the purificatory rite of having a bath here and then remembers Śrī Hari.

कन्यादानं च यः कुर्याद्विद्यादानमथापि वा ।
गोमत्याः संगमे स्नात्वा याति ब्रह्मपदं नरः ॥ २० ॥

If a man makes gift of unmarried daughters or hands over learning to others and thereafter takes a bath at the confluence of Gomatī with the sea, he attains the position of Brāhmaṇahood.

यो दद्यात् स्वर्णधेनुं च घृतधेनुं समाहितः ।
ब्रह्माण्डदानमपि वा तस्य पुण्यमनन्तकम् ॥ २१ ॥

One may make presents of gold, cows and of ghee made of cow's milk with all earnestness. Besides these, if one donates the entire Universe, One can earn limitless merit.

तथा लवणधेनुं च जलधेनुमथापि वा ।
दत्त्वा याति परं स्थानं गोमत्युदधिसंगमे ॥ २२ ॥

By donating a lovely or a well-nourished cow at the confluence of Gomatī with the sea, One can obtain that ultimate position.

युगादिषु च सर्वेषु गोमत्युदधिसंगमे ।
स्नात्वा संतर्प्य च पितॄनक्षयं लोकमाप्नुयात् ॥ २३ ॥

If one takes a bath here in the confluence of Gomatī with the sea and makes libations of water covering all festivals and auspicious occasions extending over all yugas in memory of his forefathers, one attains that indestructible region of the world.

आषाढ्यां च तथा माघ्यां कार्तिक्यां संगमे नरः ।
पितॄणां तर्पणं स्नानं श्राद्धं पावकपूजनम् ।
कुर्याच्चैव तथा दानं यदीच्छेदक्षयं पदम् ॥ २४ ॥

A man desirous of that imperishable position, can have that by having a bath in the confluence of Gomatī with the sea in any of the months of Āṣāḍha, Kārtika and Māgha and by offerings libation of water in memory of his forefathers and by conduct of Śrāddha attended with worshipping through havan – the sacrificial fire and making of charities.

पितॄणां चाक्षया तृप्तिर्गयाश्राद्धेन वै यथा ।
तद्वच्छ्राद्धान्महाभाग गोमत्युदधिसंगमे ॥ २५ ॥

Oh the highly fortunate souls ! Śrāddha at the confluence of Gomatī, yields the inexhaustible satisfaction of one's forefathers in the same manner as at Gayā.

कुर्यात् स्नानं तथा दानं पितॄणां तर्पणं तथा ।
पञ्चकासु द्विजश्रेष्ठास्तथा चैवाष्टकासु च ॥ २६ ॥

Oh the foremost Brāhmaṇas have your bath as well as offer libations of water in memory of forefathers here in this confluence of Gomatī either on the fifth or the seventh, eighth or Ninth day following the full moon in any of the months stated earlier.

वैधृतौ च व्यतीपाते छायायां कुंजरस्य च ।
षष्ठ्यां च कपिलाख्यायां तथा हि द्वादशीषु च ॥ २७ ॥

Particularly take bath here in the confluence of Gomatī and do charities as per procedure on that particular full moon day falling on Monday or that auspicious sixth day, named after the Sage Kapila,

गोमत्यां संगमे स्नात्वा दद्याद्दानं विशेषतः ।
निर्मलं स्थानमाप्नोति यत्र गत्वा न शोचति ॥ २८ ॥

Or on the twelfth day of a month. By doing so, one goes to that sacred place which is free from sorrows.

श्राद्धपक्षे त्वमावास्यां गोमत्युदधिसंगमे ।
हेलया प्राप्यते पुण्यं दत्त्वा पिण्डं गयासमम् ॥ २९ ॥

Offering of balls of cooked rice at the confluence of Gomatī with the sea on dark half of Bhādrapada – particularly appointed for observing obsequecial rites for paternal relations, yields the same higher merit of Śrāddha at Gayā.

तस्मात् सर्वप्रयत्नेन त्वमावास्यां द्विजोत्तमाः ।
श्राद्धं हि पितृपक्षान्ते कार्यं गोमतिसंगमे ॥ ३० ॥

Hence, with all efforts, the best of Brāhmaṇas, observance of Śrāddha on the dark half of Bhādrapada otherwise known as Pitṛpakṣa, is desirable at the confluence of Gomatī with the sea.

यद्यप्यश्रोत्रियं श्राद्धं यद्यप्युपहतं भवेत् ।
पक्षश्राद्धकृतं पुण्यं दिनेनैकेन लभ्यते ॥ ३१ ॥

One may conduct Śrāddha for ancestors on the paternal side for days together under the guidance of brāhmaṇas well-versed in the Vedas. But the merit accuring to this can be yielded by observance of Śrāddha only for a day on Bhādrapada at the confluence of Gomatī with the sea.

श्रद्धाहीनं मन्त्रहीनं पात्रहीनमथापि वा ।
द्रव्यहीनं कालहीनं मनसः स्वास्थ्यवर्जितम् ॥ ३२ ॥

One may be devoid of faith. One may fail in mantras or in having association of worthy persons to conduct the Śrāddha. Or for that matter one may not have the requisite material or

श्राद्धपक्षे ह्यमायां तु गोमत्युदधिसंगमे ।
परिपूर्णं भवेत् सर्वं पितृणां तृप्तिरक्षया ॥ ३३ ॥

may simply not have time or may be in an unhealthy state mentally. Despite all this, libations to gods by putting ghee into the consecrated fire here at the confluence of Gomatī with the sea, ensures and fulfills satisfaction of all of one's ancestral forefathers.

गोमती कमला चैव चंद्रभागा तथैव च ।
तिस्रस्तु संगता नद्यः प्रविष्टा वरुणालयम् ॥ ३४ ॥

The three rivers, namely Gomatī, Kamalā and Candrabhāgā join the sea at this point of Gomatī's confluence with the sea.

गयायां पिंडदानेन प्रयागे ह्यस्थिपातने ।
तत्पुण्यं समवाप्नोति पक्षांते श्राद्धकृन्नरः ॥ ३५ ॥

Benefits equal to offering rice cooked balls at Gayā, or immersion of bones of the deceased at Prayāga, can be had by man by Śrāddha at the confluence of Gomatī with the sea on the particular New Moon day appointed for obsequial rites in honour of forefathers on the paternal side.

यदीच्छेत् सर्वतीर्थेषु हेलया त्वभिषेचनम् ।
स्नानं कुर्वीत भक्त्या वै गोमत्युदधिसंगमे ॥ ३६ ॥

One might have sprinkled the water of most of the centres of pilgrimage onto oneself as a matter of past time. But with all devotion, one must take bath at the confluence of Gomatī with sea.

पक्षेपक्षे समग्रा तु पितृपूजा कृता च यैः ।
सम्पूर्णा जायते तेषां गोमत्युदधिसंगमे ॥ ३७ ॥

Those who observe Śrāddha invariably on the particular day appointed for obsequial rites in memory of paternal forefathers, the same reaches its point of completion and fulfillment at the confluence of Gomatī with the sea.

श्राद्धे कृते त्वमावस्यां पितृपक्षे च वै द्विजाः ।
अपुत्रा चैव या नारी काकवंध्या च या भवेत् ॥ ३८ ॥

Oh brāhmaṇas, by performing Śrāddha in the Pitṛpakṣa on the new Moon day, those who happen to be without sons or those who happen to be merely,

मृतपुत्रा तथा विप्राः संगमे स्नानमाचरेत् ।
दोषैः प्रमुच्यते सर्वैर्गोमत्युदधिसंगमे ।
स्नात्वा सुखमवाप्नोति प्रजां च चिरजीविनीम् ॥ ३९ ॥

contemptible barren women get blessed. Even the defects with those happening to get sons as still births, get done away with by their undergoing the ritual of bath here at the confluence of Gomatī with the sea. A bath, yields them a son with long life consequently resulting in their obtaining happiness.

यानि कानि च दानानि पृथिव्यां सम्भवन्ति हि ।
तानि सर्वाणि देयानि गोमत्युदधिसंगमे ॥ ४० ॥

Whatever charities have been stated to be possible in the world, must be offered at the confluence of Gomatī with the sea.

सर्वदैव च विप्रेन्द्रा विशेषात् सर्वपर्वसु ।
स्नातं कुर्वीत नियतो गोमत्युदधिसंगमे ॥ ४१ ॥

Oh the master brāhmaṇas ! always and especially during all festivals, one needs to take bath at the confluence of Gomatī with the sea without fail.

दर्शनादेव पापस्य क्षयो भवति भो द्विजाः ।
प्रणामे मनसस्तुष्टिर्मुक्तिश्चैवावगाहने ॥ ४२ ॥

The venerable Brāhmaṇas ! Sins get destroyed by having a look of it. Salvation brings content in the mind and a bath effects liberation.

श्राद्धे कृते पितॄणां तु तृप्तिर्भवति शाश्वती ।
दाने मनोरथावाप्तिर्जायते नात्र संशयः ॥ ४३ ॥

Śrāddha causes unevading satisfaction of the forefathers while charities result in realisation of desires of the mind without any doubt.

कृतकृत्यास्तु ते धन्या यैः कृतं पितृतर्पणम् ।
श्राद्धं च ऋषिशार्दूला गोमत्युदधिसंगमे ॥ ४४ ॥

Oh foremost sages, one can deem oneself to be fortunate enough to have offered libation of water in memory of one's forefathers and to perform Śrāddha in their

पितृपक्षे च ये केचिन्मातृपक्षे तथैव च ।
तथा श्वशुरपक्षे च ये चान्ये मित्रबांधवाः ॥ ४५ ॥

honour at the confluence of the River Gomatī with the sea. And the same Śrāddha includes those performed on days speci-

fically appointed or chosen for obsequecial rites involving the paternal relationships and others.

स्थावरत्वं गता ये च पुद्गलत्वं च ये गताः ।
पिशाचत्वं गता ये च ये च प्रेतत्वमागताः ॥ ४६ ॥

One might have become inert – that is – immobile. One might have assesed the state of beauty or loveliness. Some might have attained the state of ghostly spirits. Some might have gone to the

तिर्यग्योनिगता ये च ये च कीटत्वमागताः ।
स्नानमात्रेण ते सर्वे मुक्तिं यान्ति न संशयः ॥ ४७ ॥

womb to have birth as animals or some still might have just become worms/insects. But by virtue of only a bath at the confluence of Gomatī with the sea, all of them attain liberation and there can be no doubt about this.

किं पुनः श्राद्धदानादि गोमतीसंगमे तथा ।
कृत्वा मुक्तिमवाप्नोति मानवो नात्र संशयः ॥ ४८ ॥

Human beings through performing Śrāddha as well as by making charities at the place of confluence of Gomatī, attain liberation beyond any doubt.

श्रवणद्वादशीयोगे गोमत्युदधिसंगमे ।
स्नात्वा मुक्तिमवाप्नोति यत्र गत्वा न शोचति ॥ ४९ ॥

After taking a bath at the confluence of Gomatī, with the sea on that particular twelfth lunar day having the union of Śravaṇa star, one becomes free from all sorrows and attains liberation.

सन्त्यज्य सर्वतीर्थानि गोमत्युदधिसंगमे ।
स्नानं कृत्वा तथा श्राद्धं कृतकृत्यो भवेन्नरः ।
परं लोकमवाप्नोति ह्यर्चयित्वा तु वामनम् ॥ ५० ॥

Keeping aside all centres of pilgrimage, if a man takes bath, performs Śrāddha at the confluence of Gomatī with the sea and then worships the incarnation of Lord Śrī Viṣṇu – Vāmana, he attains the next world by His Grace.

सम्यक् स्नात्वा नरो यस्तु पूजयेद्गरुडध्वजम् ।
पीतांबरधरो भूत्वा दिव्याभरणभूषितः ॥ ५१ ॥

A man who after taking bath here in this confluence as per laid down procedure, worships Garuḍadhwaja, he gets clothed with yellow robes and adorned with beautiful ornaments.

वीक्ष्यमाणः सुरस्त्रीभिर्नागारिकृतकेतनः ।
चतुर्भुजधरो भूत्वा वनमालाविभूषितः ।
संस्तूयमानो मुनिभिर्याति विष्णवालयं नरः ॥ ५२ ॥

Then summoned by Garuḍa – the carrier of Lord Śrī Viṣṇu, he proceeds to the abode of Śrī Viṣṇu while the divine women watch him doing so and the sages in the appearence of Caturbhuja decorated with garlands made of wild flowers continue singing hymns in His glory.

गोमतीसंगमे स्नात्वा कृतकृत्यो भवेन्नरः ।
यत्र दैत्यवधं कृत्वा विष्णुना प्रभविष्णुना ॥ ५३ ॥

Human being can consider himself fortunate after taking a bath at the confluence of Gomatī. The powerful Śrī Viṣṇu had given effect of killing a demon here and

चक्रं प्रक्षालितं पूर्वं कृष्णेन स्वयमेव हि ।
तेनैव चक्रतीर्थं हि ख्यातं लोकत्रये द्विजाः ॥ ५४ ॥

before doing so Śrī Kṛṣṇa Himself had washed His discus with water here. oh Brāhmaṇas, it is due to this that this place is famous in the three worlds by the name of **"Cakratīrtha"**.

भवन्ति यत्र पाषाणाश्चक्रांका मुक्तिदायकाः ।
यैः पूजितैर्जगन्नाथः कृष्णः सान्निध्यमाव्रजेत् ॥ ५५ ॥

There happens to be a stone here bearings the mark of the discus of Lord Śrī Viṣṇu which as it is, is a given of liberation. Worship of it gives one the proximity of Śrī Kṛṣṇa – the universal Lord.

तत्रैव यदि लभ्येत चक्रैर्द्वादशभिः सह ॥ ५६ ॥

Here also, one can get glimpse of stone bearing marks of twelve discuses together.

द्वादशात्मा स विज्ञेयो मोक्षदः सर्वदेहिनाम् ।
एकचक्रांकितो यस्तु द्वारवत्यां सुशोभनः ॥ ५७ ॥

As a giver of liberation to all embodied beings, it is understood as the twelve-souled. With mark of one discus on the stone, it shines at **Dwārakā.**

सुदर्शनाभिधानोऽसौ मोक्षैकफलदो हि सः ।
लक्ष्मीनारायणो द्वाभ्यां भुक्तिमुक्तिफलप्रदः ॥ ५८ ॥

Named as Sudarśana, it only grants the single fruit of liberation. The stone bearing marks of two discuses named Lakṣmī Nārāyaṇa gives fruits of happiness and liberation.

त्रिभिस्त्रिविक्रमश्चैव त्रिवर्गफलदायकः ।
श्रीप्रदो रिपुहन्ता च चतुर्भिः संयुतः स हि ॥ ५९ ॥

The stone bearing marks of three discuses is named Trivikrama and gives three kinds of fruits while the stone having marks of four discuses takes away enemies and induces wealth/prosperity.

पञ्चभिर्वासुदेवस्तु जन्ममृत्युभयापहः ।
प्रद्युम्नः षड्भिरेवासौ लक्ष्मीं कांतिं ददाति यः ॥ ६० ॥

Known as Vāsudeva, the stone bearing marks of five discuses takes away the fear regarding life and death. The stone bearing marks of six discuses gives fruits like prosperity and fame.

सप्तभिर्बलभद्रश्च चक्रगोऽत्र प्रकीर्तितः ।
लाञ्छितश्चाष्टभिर्भक्तिं ददाति पुरुषोत्तमः ॥ ६१ ॥

The stone bearing marks of seven discuses bearing name Balabhadra has been glorified, while stone bearing the marks of eight discuses is known as "Puruṣottama".

सर्वं दद्यान्नवव्यूहो दुर्लभो यः सुरैरपि ।
दशावतारो दशभी राज्यदो नात्र संशयः ॥ ६२ ॥

Difficult for even gods to obtain, the stone bearing marks of Nine discuses grants every thing while the stone bearing marks of Ten discuses reflects the Ten incarnation of Lord Śrī Viṣṇu and yields kingdom for one.

एकादशभिरैश्वर्यं चक्रगः संप्रयच्छति ।
निर्वाणं द्वादशात्मा च द्वादशभिर्ददाति च ॥ ६३ ॥

The stone having marks of eleven discuses bestow one with power and might, while the stone bearing marks of twelve discuses blesses one with salvation.

अत ऊर्ध्वं महाभागाः सौख्यमोक्षप्रदायकाः ।
यतोऽत्र ते च पाषाणां कृष्णचक्रेण चित्रिताः ॥ ६४ ॥

Higher than all these stones is placed the stone bearing the mark of Śrī Kṛṣṇa's own discus – the Sudarśana discus which gives the great fortune of happiness and liberation.

तेषां स्पर्शनमात्रेण मुच्यते सर्वकिल्बिषैः ।
चक्रतीर्थे नरः स्नात्वा कृष्णचक्रेण चिह्नितः ॥ ६५ ॥

A touch of all these stones, takes one above the den of sins. Hence, after taking bath at Cakra Tīrtha, human being must imprint a mark of the discus on Śrī Kṛṣṇa on his body.

पूजयित्वा चक्रधरं हरिं ध्यायेत् सनातनम् ।
नापुत्रो नाधनो रोगी न स संजायते नरः ॥ ६६ ॥

Hence, one needs not only to worship Śrī Hari the bearer of discus but also needs to continuously meditate on Him – the Eternal. A human being doing so can neither remain childless nor can he become poor or afflicted with diseases.

ब्रह्महत्यादिकं पापं मनोवाक्कायकर्मजम् ।
तत्सर्वं विलयं याति सकृच्चक्रांकदर्शनात् ॥ ६७ ॥

All sins accruing to Brahmicide or acquired mentally and through words and deeds get buried by a sight of the good-causing stone bearing mark of the discus.

म्लेच्छदेशे शुभे वापि चक्रांको दृश्यते यदि ।
तत्र चैव हरिक्षेत्रं मुक्तिदं नात्र संशयः ॥ ६८ ॥

If the auspicious mark of the discus is found in a land inhabited by the outcastes, there can be no doubt that the same land like the exclusive region of Śrī Hari is also a giver of liberation.

मृत्युकालेऽपि सम्प्राप्ते यदि ध्यायेद्धरिं नरः ।
चक्रांकं धारयेदंगे स याति परमं पदम् ॥ ६९ ॥

If a human soul meditates upon Śrī Hari or makes a mark of His discus on any limb of his body as death approaches, he attains the ultimate position.

हृदयस्थे च चक्रांके पूतो भवति तत्क्षणात् ।

नोपसर्पति तं भीता दूताः कृष्णायुधं तदा।
वैष्णवं लोकमाप्नोति नात्र कार्या विचारणा ॥ ७० ॥

By bearing the mark of discus of one's chest, one instantly gets sanctified, with the protective shield of Śrī Kṛṣṇa's discus on the body, the messenger of Yama then becomes fearful to approach or come near him. One goes to the abode of Śrī Viṣṇu. Nothing other than this, can be thought of.

अपि पापसमाचारः किं पुनर्धार्मिकः शुचिः।
गोमतीसंगमे स्नात्वा चक्रतीर्थे तथैव च।
मुच्यते पातकैर्घोरैर्मानवो नात्र संशयः ॥ ७१ ॥

A bath at the confluence of Gomatī and a visit to Cakratīrtha emancipates a human being from severe sins. There can be no doubt about this. This equally applies to those who usually remain engaged in sinful conduct. So what is the need to shell it out again specially in the context of the religious and the meritorious souls ?

राजसाः सत्त्वमायान्ति विष्णुधर्मं सनातनम्।
क्षेत्रस्य तस्य माहात्म्यात् सत्यमेतत् प्रकीर्तितम् ॥ ७२ ॥

People endowed with the quality of rajas, that is, passion also embrace virtue and goodness under the influence of eternal Vaiṣṇavism. This is how the eminence of the same region has been extolled.

तामसं राजसं चापि यत्किञ्चिद्विष्णुपूजने।
तच्च सत्त्वत्वमायाति निम्नगा च यथार्णवे ॥ ७३ ॥

Both the people endowed with tamas – that is, vicious qualities and the rajas, that is, passion get humbled by the slightest degree of worship of Śrī Viṣṇu on their part and get union with virtue, goodness like a river finally meeting with the sea in its natural flow downward.

दुर्लभा द्वारका विप्र दुर्लभं गोमतीजलम् ।
दुर्लभं जागरो रात्रौ दुर्लभं कृष्णदर्शनम् ॥ ७४ ॥

Oh brāhmaṇas ! it is indeed difficult to go to **Dwārakā.** So also it is difficult to have a touch of the auspicious water of Gomatī. More difficult, it is to sit up throught the night to be a part of a religious ceremony invoking Śrī Kṛṣṇa. **Finally, it is equally but very difficult to have a sight of Śrī Kṛṣṇa.**

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये गोमत्युदधिसंगमस्नानादिमाहात्म्यपूर्वक-चक्रतीर्थमाहात्म्यवर्णनं नाम अष्टमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Eighth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to the mahimās of sacred bath at Gomatī and mahimās of Cakratīrtha.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ नवमोऽध्यायः – Adhyāya 9

Ślokas 1 to 19

Eminence of Lake Rukmiṇī

प्रह्लाद उवाच— Prahlāda Said :

ततो गच्छेद्द्विजश्रेष्ठाः सप्तकुण्डान् सुविश्रुतान् ।
सर्वपापप्रशमनानृद्धिबुद्धिविवर्धनान् ॥ १ ॥

Then Oh the foremost Brāhmaṇas ! go to that place having seven basins together, that is, 'Saptakuṇḍa' which has been well heard of. This not only redeems all sins but also enhances one's intelligence.

आराधितः स च यदा हरिराविर्बभूव ह ।
संस्तूयमानो मुनिभिर्लक्ष्म्या सह जगत्पतिः ॥ २ ॥

Śrī Hari, the Lord of the world, along with Lakṣmī had appeared there when the sages worshipped Him by reciting hymns in His Honour.

अर्हणं च तदा चक्रुर्हरये सुरगङ्गया ।
वामपार्श्वे स्थितां पद्मामभिषेक्तुं समुद्यताम् ॥ ३ ॥

Then they got up, formed a circle amongst themselves, for coronation Padmā – Mahālakṣmī seated on the left of the God and worshipped Her with the water of the divine River Gaṅgā.

सनकाद्या ब्रह्मसुताः सप्तैते मनसा द्विजाः ।
पृथक्पृथग्प्रदान्कृत्वा सिषिचुः सागरोद्भवाम् ॥ ४ ॥

Then, Oh Brāhmaṇas, the sons of Brahmā like Sanaka and the seven sages stated to be created from mind began to worship separately with requisite offerings and sprinkling of water onto the Goddess. When they thus made sprinkling of water on ocean came up there.

ततो लक्ष्मीह्रदाः प्रोक्ता देव्या नाम्नैव संज्ञिताः ।
प्राप्ते तु द्वापरस्यान्ते रुक्मिणीसंश्रयेण तु ॥ ५ ॥

Then so named after the Goddess, this pool of water was spoken as Lakṣmī lake. As the Dwāpara Yuga came to an end, the same lake with the support of Rukmiṇī,

रुक्मिणीह्रदमित्येवं कलौ ख्यातिं गताः पुनः ।
भृगुणा सेवितं यस्माद्भृगुतीर्थमिति स्मृतम् ॥ ६ ॥

retained its reputation as Rukmiṇī Lake in the Kaliyuga. Also happened to be served by Bhṛgu, it is remembered as 'Bhṛgu Tīrtha'.

तस्मिन् गत्वा महाभागाः प्रक्षाल्य चरणौ मृदा ।
आचम्य च कुशान् गृह्य प्राङ्मुखो नियतः शुचिः ॥ ७ ॥

Hence, the great fortunate souls, after going there, better wash the dust off your felt and then bearing the sacred Kuśa grass

in hand, sip water as a matter of the religious ritualistic practice facing the East which has been upheld to be sanctifying.

संपूर्णं चार्घ्यमादाय फलपुष्पाक्षतादिभिः ।
रजतं च शिरे कृत्वा मन्त्रमेतमुदीरयेत् ॥ ८ ॥

Then after making full arrangement with regard to fruits, flowers, the unbroken whole grains required for making

भक्त्या चार्घ्यं प्रदास्यामि ह्रदे रुक्मिणिसंज्ञिते ।
सर्वपापविनाशाय रुक्मिण्याः प्रीणनाय च ॥ ९ ॥

offerings as a part of worship, raise a silver on to your head and then recite the mantra saying, "I am making offering of all these for worship in the lake named after Rukmiṇī so that I shall earn the pleasure of Rukmiṇī and all my sins shall wither away.

स्नानं कुर्यात् ततो विप्राः कृत्वा शिरसि तारकम् ।
देवान् मनुष्यान् सन्तर्प्य पितॄनथ विशेषतः ॥ १० ॥

Then continuing to hold the silver on the crown of head, the Brāhmaṇa, take your bath. Then offer libation of water to the gods, human beings and your forefathers in particular.

श्राद्धं ततः प्रकुर्वीत विप्रानाहूयः भक्तितः ।
दक्षिणां च ततो दद्याद्रजतं रुक्ममेव च ॥ ११ ॥

Then perform Śrāddha there after inviting brāhmaṇas with all faith. Also make offering of your religious fee to them in silver and gold.

विशेषतः प्रदेयानि फलानि रसवन्ति च ।
दम्पत्योर्भोजनं दद्यान्मिष्टान्नेन द्विजोत्तमाः ॥ १२ ॥

Then Oh best of brāhmaṇas ! give them juicy fruits in particular. Besides feed sweet food to married couples.

विप्रपत्न्यस्तु संपूज्याः स्त्रियश्चान्याः स्वशक्तितः ।
कञ्चुकै रक्तवस्त्रैश्च रुक्मिणी प्रीयतामिति ॥ १३ ॥

Worship wives of the brāhmaṇas as well as other women also. Give them bodies and red clothes to earn the pleasure of Rukmiṇī.

एवं कृते द्विजश्रेष्ठाः कृतकृत्यो भवेन्नरः ।
सर्वान् कामानवाप्नोति विष्णुलोकं स गच्छति ॥ १४ ॥

Oh foremost Brāhmaṇas, human beings can consider themselves to be fortunate enough by doing so. By doing so, all desires of one get fulfilled and he succeeds in going to the abode of Śrī Viṣṇu.

वसते च सदा गेहे लक्ष्मीस्तस्य न संशयः ।
आरोग्यं मनसस्तुष्टिर्न चोद्वेगः कदाचन ॥ १५ ॥

Lakṣmī is stated to reside in his house without any doubt. He becomes free from diseases and with a contended mind, anxieties hardly affect him.

पितृणामक्षया तृप्तिः प्रजा भवति निश्चला ।
हीनसत्त्वो नैव भवेद्दीर्घायुश्च भवेन्नरः ॥ १६ ॥

His forefathers get inexhaustible satisfaction and his children get to enjoy a settled life. Feeling of meanness never gets on to him and man gets blessed with long life.

आढ्यो भवति सर्वत्र यः स्नातो रुक्मिणीह्रदे ।
न लक्ष्म्या मुच्यते विप्रा नालक्ष्म्या व्रियते नरः ॥ १७ ॥

One who takes a bath in the Lakṣmī Lake becomes rich/ wealthy from all sides. Neither Lakṣmī deserts him nor the fear of losing wealth ever haunts him.

न वैरं कलहस्तस्य यः स्नातो रुक्मिणीह्रदे ।
गमनागमनं न स्यात् संसारभ्रमणं तथा ॥ १८ ॥

One who takes a bath in the Lakṣmī Lake will neither have any enemy nor does he have to bed embroiled in any battle. He gets free from the repeated cycle of coming in and going out, from worldly life.

दुःखशोकौ कुतस्तस्य यः स्नातो रुक्मिणीह्रदे ।
सर्वपापविनिर्मुक्तो महाभयविवर्जितः ॥ १९ ॥

One who takes a bath in the Rukmiṇī Lake does not have to worry about sorrows and bereavement Getting free from all sins, he gets purged of all fears.

सर्वान् कामानिह प्राप्य याति विष्णुपदं नरः ॥ २० ॥

Getting all his desires fulfilled / accomplished, he goes to the abode of Śrī Viṣṇu.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये रुक्मिणीह्रदमाहात्म्यवर्णनं नाम नवमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Nineth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmyam.*

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ दशमोऽध्यायः – Adhyāya 10

Ślokas 1 to 67

Krukalāsā – Nruga Tīrtha's Mahimās

प्रह्लाद उवाच— Prahlāda said :

ततो गच्छेद्विजश्रेष्ठास्तीर्थं पापप्रणाशनम् ।
कृकलासमिति ख्यातं नृगतीर्थमनुत्तमम् ॥ १ ॥

Then Oh the best of brāhmaṇas ! go to the Kṛkalāsa reputed as the Nṛga Tīrtha which takes away sins.

नृगो यत्र महीपालः कृकलासवपुर्धरः ।
कृष्णेन सह संगत्य संप्राप परमां गतिम् ॥ २ ॥

After assuring the body of a lizard onto himself here, the King Nṛga had attained the ultimate passage by the company of Śrī Kṛṣṇa.

ऋषय ऊचुः— Ṛṣis said :

नृगोनाम नृपः कोऽयं कथं कृष्णेन संगतः ।
कर्मणा कृकलासत्वं केन तद्वद विस्तरात् ॥ ३ ॥

Who was this King named Nṛga and how could he get associated with Śrī Kṛṣṇa ? By virtue of what deeds did he become a lizard ? Please speak in details in this regard.

प्रह्लाद उवाच— Prahlāda said :

नृगोनाम नृपो विप्राः सार्वभौमो बलान्वितः ।
बुद्धिमान् धृतिमान् दक्षः श्रीमान् सर्वगुणान्वितः ॥ ४ ॥

Oh brāhmaṇas, the King Nṛga was very powerful, intelligent, firm, astute and endowed with all qualities.

अनेकशतसाहस्रा भूमिपा अपि तद्वशाः ।
हस्त्यश्वरथसंघैश्च पत्तिभिर्बहुभिर्वृतः ॥ ५ ॥

There were hundreds and thousands of kings in his lineage and he was well equipped with forces having elephantry, cavalry, charioteers and a considerably large number of infantry.

सैन्यं च तस्य नृपतेः कोशं चैवाक्षयं तथा ।
स नित्यं गुरुभक्तश्च देवताराधने रतः ॥ ६ ॥

With the mine of soldiers, he was thus invincible. He used to remain incessantly engaged in devotion for his teachers and in the worship of gods.

महादानानि विप्रेन्द्रा ददात्यनुदिनं नृपः ।
शश्वत् स गोसहस्रं तु ददाति नृपसत्तमः ॥ ७ ॥

Oh the master brāhmaṇas ! the King used to make varities of charities every day. The virtuous King also used to gift thousands of cows regularly.

प्रक्षाल्य चरणौ भक्त्या ह्युपविश्यासने शुभे ।
परिधाप्य शुभे क्षौमे सुगन्धेनोपलिप्य च ॥ ८ ॥

After washing their feet with faith, he used to make the Brāhmaṇas seated on beautiful seats and then with himself putting on the auspicious silken cloth, he used to annoint them with performed ointment.

संपूज्य पुष्पमालाभिर्धूपेन च सुगन्धिना ।
ददौ दक्षिणया सार्धं प्रतिविप्राय गां तदा ।
तांबूलसहितां भक्त्या विष्णुर्मे प्रीयतामिति ॥ ९ ॥

After this, he used to worship them with flowers, garlands and perfumed incense. Then he used to offer cows with devotion to the brāhmaṇas with betel leaves as a matter of religious fee saying, Let me have the pleasure of Lord Śrī Viṣṇu.

एवं प्रददतस्तस्य यजतश्च तथा मखैः ।
ययौ कालो द्विजश्रेष्ठा भोगांश्चैवानुभुञ्जतः ॥ १० ॥

Oh the best of Brāhmaṇas, in this way by making charities, performing yajñas and having enjoyments of life for himself, his time used to pass.

एकदा तु द्विजश्रेष्ठं जैमिनिं संशितव्रतम् ।
श्रद्धया तं च नृपतिः प्रतिग्रहपराङ्मुखम् ।
उवाच वाक्यं नृपतिः कृतांजलिपुटः स्थितः ॥ ११ ॥

Once, the King with utmost regards and with folded hands told Jaimini, the brāhmaṇa thoroughly accomplished in observance of religious vows and equally averse towards accepting any donaation in return.

मामुद्धर महाभाग कृपां कुरु तपोनिधे ।
गृहाण गां मया दत्तां दयां कृत्वा ममोपरि ॥ १२ ॥

"Oh greatly fortunate soul and the reservoir of penance ! please be kind towards me by accepting the cow which I am offering as a gift".

तच्छ्रुत्वा वचनं तस्य अनिच्छन्नपि गौरवात् ।
नृपस्य चाब्रवीद्विप्र एवमस्त्विति लज्जितः ॥ १३ ॥

After hearing such words, the brāhmaṇa despite unwillingness on his part but in honour of the King said, "It would be like that" feeling ashamed on himself.

अवनिज्य ततः पादौ शिरसा धारयञ्जलम् ।
सुवर्णशृंगसहितां रौप्यखुरविभूषिताम् ॥ १४ ॥

After this, the King then washed his feet and raised water to his head. Then he got a cow, adorned its horns with gold, its hooves with silver, its udder with copper and its body with a white cloth.

रत्नपुच्छां कांस्यदोहां सितवस्त्रावगुंठिताम् ।
समभ्यर्च्य च विप्रेन्द्रं ददौ दक्षिणयान्विताम् ॥ १५ ॥

Then after worshipping it, he offered the same cow as a religious fee to the brāhmaṇa.

आसीमान्तमनुव्रज्य हृष्टो राजा बभूव ह ।
तरुणीं हंसवर्णां च हंसीनामेति विश्रुताम् ॥ १६ ॥

Then the King became happy to see the brāhmaṇa leaving after taking the cow. Bearing the colour like that of a white swan, the young cow was being heard

गां गृह्य स्वगृहं प्राप्तो दाम्ना बद्धां सवत्सकाम् ।
स तस्यै यवसं चार्द्रं ददौ ब्राह्मणसत्तमः ॥ १७ ॥

by the name of "Harsi'. The virtuous brāhmaṇa took the cow back to his home, got it tied up with a rope and gave it moist grass as fodder.

सुतृप्तां यवसेनैव मध्याह्ने तृषितां यदा ।
गृहीत्वा निर्ययौ विप्रो दामबद्धां जलाशयम् ॥ १८ ॥

The cow's appetite was satisfied with the grass. But at Noon it began to feel thirsty and then the brāhmaṇa took the cow tied up towards a pond.

मार्गे गजाश्वसंबाधे त्रस्ता सा उष्ट्रदर्शनात् ।
हस्तादाच्छिद्य सा धेनुर्ब्राह्मणस्य ययौ तदा ॥ १९ ॥

But after seeing elephants, horses and camels on the way, the cow got terrified and sensing danger, she broke away from the hands of the Brāhmaṇa and ran away.

विचिन्वन् सकलामुर्वीं नापश्यत्तां द्विजर्षभः ।
सा ययौ विद्रुता धेनुस्तन्महद्राजगोधनम् ॥ २० ॥

The great brāhmaṇa looked for the cow hither and thitter, but not locate it. Frightened, the cow fled back into the herds of king's cows.

द्वितीयेऽह्नि पुनर्विप्रमाहूय नृपसत्तमः ।
संपूज्य विधिवद्भक्त्या वस्त्रालंकारभूषणैः ॥ २१ ॥

The virtuous King invited brāhmaṇas again the next day and gifted them after the customary practice of worshipping the cows devotedly, with clothes and ornaments.

विधिवद् गां ददौ तां च स नृपः सोमशर्मणे ।
गृहीत्वा राजभवनान्निर्ययौ गां द्विजर्षभः ॥ २२ ॥

In keeping with customary practice, the King donated a cow to the saintly brāhmaṇa, Somaśarmā who taking the same along left for home from the royal palace.

आशंसमानो राजानं धर्मज्ञमिति कोविदम् ।
स च विप्रो विचिन्वानः सर्वतो गां सुदुःखितः ॥ २३ ॥

While on his way, he went on proclaiming the King to be efficient and having knowledge of dharma. Incidentally, the other brāhmaṇa Jaimini happened to be moving around here and there in search of his cow very sadly.

ददर्श पथि गच्छन्तीं पृष्ठतः सोमशर्मणः ।
दृष्ट्वा तां गां च स मुनिर्जैमिनिस्तमभाषत ॥ २४ ॥

Seeing Somaśarmā passing by the way with a cow behind him, Jaimini then went near him and said :

मम गां चापि हृत्वा त्वं नयसे दस्युवत् कथम् ।
स तस्य वचनं श्रुत्वा विस्मयं दस्युकीर्तनात् ॥ २५ ॥

You, the robber, where are you taking my cow after kidnapping it'' ? Somaśarmā became very surprised hearing such words alleging him as a robber.

राजतो हि मया लब्धां गां नयामि स्वमन्दिरम् ।
गोहर्तेति च मां कस्माद्ब्रवीषि द्विजसत्तम ॥ २६ ॥

He instead thought, ''I got this cow as a gift from the King and am taking it back to my own house. So how could the virtuous brāhmaṇa cast as person on me as a robber of cow''.

ब्राह्मण उवाच— The brāhmaṇa said :

मयापि राजतो लब्धा ममेयं गौर्न संशयः ।
कथं नयसि विप्र त्वं मयि जीवति मन्दिरम् ॥ २७ ॥

The brāhmaṇa – Somaśarmā retorted, ''As a gift of the King, this cow is mine beyond doubt. So how could you – the brāhmaṇa take it away till I remain alive ?

सोऽब्रवीदद्य मे लब्धा कथं मां वदसे मृषा ।
सोऽब्रवीद्धयो मया लब्धा बलान्नेतुं त्वमिच्छसि ॥ २८ ॥

I have got it today as a gift only". The other Brāhmaṇa – Jaimini said : "Why are you telling me a lie as I got it Yesterday ? Why do you intend to take it by force ?"

ममेयमिति संक्रुद्धः सोमशर्माऽब्रवीद्वचः ।
प्रज्वलत्क्रोधरक्ताक्षो ममेयमिति सोऽपरः ॥ २९ ॥

With anger Somaśarmā kept on saying "This is mine". While burning with anger and with eyes red-shot, the other brāhmaṇa repeated the same in turn.

विवदंतौ तथा विप्रौ राजद्वारमुपागतौ ।
कुर्वाणौ कलहं घोरं त्यक्तुकामौ स्वजीवितम् ॥ ३० ॥

Fighting with each other in this way, both brāhmaṇas then came near the door of the palace. So severe was their mutual duel, it appeared as if they were out to give up their life.

संक्रुद्धौ ब्राह्मणौ दृष्ट्वा शपन्तौ तौ परस्परम् ।
राज्ञे निवेदयामास द्वास्थं प्रणयपूर्वकम् ॥ ३१ ॥

Visibly angry and cursing each other, both the brāhmaṇas wished to convey the same to the King.

अवज्ञाय तदा विप्रौ विवदन्तौ रुषान्वितौ ।
कामव्याकुलचेतस्को न बहिर्निःसृतो नृपः ॥ ३२ ॥

The King however did not pay any heed to the two brāhmaṇas fighting with each other on the height of anger. His mind got agitated with fear and he did not bother to come out.

एवं विवदमानौ तौ त्रिरात्रं समुपस्थितौ ।
अवज्ञातौ नृपेणाथ राजानं प्रति च क्रुधा ॥ ३३ ॥

Thus continuing to argue with each other they remained there for three nights. Sensing the king's disregard of their matter, they got angry with the King.

ऊचतुः कुपितौ वाक्यं सामर्षौ नृपतिं प्रति ।
अवमन्यसे नौ यस्मात्त्वं न निर्गच्छसि मन्दिरात् ॥ ३४ ॥

With anger they stated that the King was not coming out of his palace out of sheer disrespect, despite being the ruler of the people.

शास्ता भवान् प्रजानां हि न न्यायेन नियोक्ष्यति ।
भविष्यति भवांस्तस्मात्कृकलासो न संशयः ॥ ३५ ॥

He was not coming out with a decree towards justice. Hence the King would become a lizard without any doubt.

एवं शास्वा तदा विप्रावन्यस्मै गां प्रदाय तौ ।
क्षुधितौ खेदसंयुक्तौ स्वगृहं गन्तुमुद्यतौ ॥ ३६ ॥

Cursing like this, the two brāhmaṇas then gave away the cow to some one else. Hungry and thirsty as they were, they were equally exhausted. So they got up to move towards their houses.

प्रस्थितौ तौ नृगौ द्वार आगत्य समुपस्थितः ।
दंडवत्प्रणिपत्याऽऽशु कृतांजलिरभाषत ॥ ३७ ॥

As they were about to leave, Nṛga came to the door step. After falling flat at their feet to offer salutation, he told them with folded hands.

अमोघवचना यूयं तत्तथा न तदन्यथा ।
ममोपरि कृपां कृत्वा शापांत उपदिश्यताम् ॥ ३८ ॥

Your words will never go in vain. Indeed, it will happen and in no way can there be anything different from this. But, be kind towards me and apprise me of the duration of the curse".

तस्य तद्वचनं श्रुत्वा ऊचतुर्वचनं नृपम् ।
द्वापरस्य युगस्यान्ते भगवान् देवकीसुतः ॥ ३९ ॥

After hearing these words from him, they told the King, After the Dwāpara Yuga, God Śrī Hari will appear in His incarnation as the son of Devaki,

वसुदेवगृहे राजन् हरिराविर्भविष्यति ।
तस्य संस्पर्शनादेव शापमुक्तिर्भविष्यति ॥ ४० ॥

in the house of Vasudeva. By His Touch, you will be liberated from the curse.

इत्युक्त्वा तौ तदा विप्रौ प्रयातौ स्वनिवेशनम् ।
राजा बहुविधान् भोगान् भुक्त्वा दत्त्वा च भूरिशः ॥ ४१ ॥

Having told so, both the brāhmaṇas then left for their own abodes. The King experienced varieties of luxuries. He also made abundant charities.

इष्ट्वा च विविधैर्यज्ञैः कालधर्ममुपेयिवान् ।
ततः स गतवान्विप्रा धर्मराजनिवेशनम् ॥ ४२ ॥

He made prayer to God through varities of Yajñas. Finally death occurred to him and the brāhmaṇas ! he went to the abode of king of Dharma – that is – Yama.

सत्कृत्योक्तो यमेनाथ स्वागतेन नृपोत्तमः ।
प्रथमं सुकृतं राजन्नथवा दुष्कृतं त्वया ।
भोक्तव्यमिति मे ब्रूहि तत्ते संपाद्यते मया ॥ ४३ ॥

After welcoming him honourably as a guest, Yama told the King, Oh King ! whether You intend to enjoy the fruits of your meritorious deeds first or those of your bad deeds ? You may spell out the same for those are to be executed by me only".

नृग उवाच— Nṛga said :

यद्यस्ति दुष्कृतं किंचित्प्रथमं प्रतिपादय।
अनुज्ञातो यमेनैवं कृकलासो भवेति वै।
ततो वर्षसहस्राणि कृकलासत्वमासवान् ॥ ४४ ॥

"First of all, grant me the fruits as per my misdeeds, if any". Then he assumed the entity of a lizard as per the approval of Yama and had his existence in that entity for a thousand of years.

एकस्मिन्दिवसे विप्राः सर्वे यदुकुमारकाः।
वनं जग्मुर्मृगान्हन्तुं सर्वे कृष्णसमन्विताः ॥ ४५ ॥

Oh brāhmaṇas, one day, all the princes of Yadu dynasty along with Śrī Kṛṣṇa were moving about in the forest with an eye for hunting deer.

तृषार्दिताश्च मध्याह्ने विचिन्वंतो जलं ह्रदे।
सत्वं च सुमहत्तत्र कृकलासं च संस्थितम् ॥ ४६ ॥

Beeing thirsty, they began to look for water and reached a pool at Noon hour of the day. They all sighted the Lizard there in the pool.

चक्रुश्चोद्धरणे तस्य यत्नं यदुकुमारकाः।
आकृष्यमाणः स तदा गुरुत्वान्न चचाल ह ॥ ४७ ॥

The Yadu princes made all efforts to rescue it. But it was relatively heavier in weight and given the operation of gravitational pull it could not be moved about.

यदा न शेकुस्ते सर्व आचख्युः कृष्णरामयोः।
ददर्श तं तदा कृष्णो नृगं मत्वा हसन्निव ॥ ४८ ॥

When one of them could bring the lizard out then all of them brought it to the attention of Śrī Kṛṣṇa and Balarāma. By just

having a glance, Śrī Kṛṣṇa could sense it to be Nṛga and began to laugh.

चिक्षेप वामहस्तेन लीलयैव जगत्पतिः ।
स संस्पृष्टो भगवता विमुक्तः शापबंधनात् ॥ ४९ ॥

By just putting this left Hand playfully into the water, the Lord of the world threw the lizard out of water and by touch of the God, it soon got free of the burden of the curse.

त्यक्त्वा कलेवरं राजा दिव्यमाल्यानुलेपनः ।
कृतांजलिरुवाचेदं भक्त्या परमया युतः ॥ ५० ॥

Giving up the body of lizard, the King then got himself annointed with sandalwood paste and adorned with beautiful garland. Then with earnest devotion and with folded hands, the King said :

नमस्ते जगदाधार सर्गस्थित्यंतकारिणे ।
सहस्रशिरसे तुभ्यं ब्रह्मणेऽनंतशक्तये ॥ ५१ ॥

"Obeisance to you – the protector of the world, its creator, its rearer, and the ultimate destroyer. My homage to you – the thousand-headed, the all powerful and the eternal Brahma".

एवं संस्तुवतः प्राह भगवान् देवकीसुतः ।
ददामि ते वरं तुष्टो यत्ते मनसि वर्तते ॥ ५२ ॥

The God incarnate as son of Devaki then said to the King that he had been pleased with him – the King and was prepared to grant him the boon playing rounds in his mind.

याहि पुण्यकृताल्लोकान्दर्शनात्स्पर्शनाच्च मे ।
एवमुक्तः स देवेन संप्रहृष्टतनूरुहः ॥ ५३ ॥

He said : the King would be blessed with a divine vision by the touch of God. As the God said so, the King got excited with happiness and said :

उवाच यदि तुष्टोऽसि यदि देयो वरो मम।
गर्तेयं मम नाम्ना तु ख्यातिं गच्छतु केशव ॥ ५४ ॥

If you are pleased to grant me a boon then Keśava let this hollow spot here acquire fame of my name.

यः स्नात्वा परया भक्त्या पितॄन् संतर्पयिष्यति।
त्वत्प्रसादेन गोविंद विष्णुलोकं स गच्छतु ॥ ५५ ॥

Let those offering libation of water to their forefathers after taking a bath here with due devotion obtain the world of Śrī Viṣṇu, by your – Govinda's Grace.

एवमुक्त्वा स भगवान् पुनर्द्वारावतीमगात् ॥ ५६ ॥

After saying, 'let it be so', the God then returned to Dwārāvati again.

स च राजा विमानेन दिव्यमाल्यानुलेपनः।
जगाम भवनं विष्णोर्विबुद्धैरनुसंस्तुतः ॥ ५७ ॥

Getting adorned with beautiful garland and his body smeared with sandal wood paste, the King also proceeded in a space Vimāna to the place of Śrī Viṣṇu served by gods.

प्रह्लाद उवाच— Prahlāda said :

तदाप्रभृति विप्रेंद्राः स कूपो नृगसंज्ञया।
वरदानाच्च कृष्णस्य पावनः सर्वदेहिनाम् ॥ ५८ ॥

Oh master brāhmaṇas ! since then has this well been named after Nṛga. This is a holy place for all embodied living beings with the boon of Śrī Kṛṣṇa.

तत्र गत्वा द्विजश्रेष्ठा ह्यर्घ्यं दद्याद्यथाविधि।
फलपुष्पाक्षतैर्युक्तं चंदनेन च भूसुराः ॥ ५९ ॥

Oh best of brāhmaṇas ! go there, make offerings as part of your worship as per laid down procedure. Your offerings as part of worship must contain fruits, flowers, unbroken grains including rice as well as sandalwood.

नमस्ते विश्वरूपाय विष्णवे परमात्मने ।
अर्घ्यं गृहाण देवेश कूपेऽस्मिन्नृगसंज्ञके ॥ ६० ॥

While making offering say, "Obeisance to you the omnipresent and the supreme soul Śrī Viṣṇu. Please accept out offerings as part of worship made at the well named Nṛga".

ततः स्नायाद्विजश्रेष्ठा मृदमालिप्य पाणिना ।
संतर्पयेत्पितृन् देवान् मनुष्यांश्च यथाक्रमात् ॥ ६१ ॥

Then take some earth in your hand and anoint your bodies with it. Take a bath after this. Then follow it up with libation of water to forefathers, gods and human beings in the stated order.

ततः श्राद्धं प्रकुर्वीत पितृणां श्रद्धयान्वितः ।
विप्रेभ्यो भोजनं दद्याद्दक्षिणां च स्वशक्तितः ॥ ६२ ॥

Then observe Śrāddha with due respect in memory of your forefathers. Feed Brāhmaṇas as well as give religious fees to them as per your capability.

विशेषतः प्रदातव्या सवत्सा गौः स्वलंकृता ।
शय्यां सोपस्करां दद्याद्विष्णुर्मे प्रीयतामिति ॥ ६३ ॥

Donate a decorated cow along with calf in particular. Give away beds as well as any other article of household use which yields Śrī Viṣṇu's pleasure.

दीनांधकृपणानां च सदा तत्तीरवासिनाम् ।
दद्याद्दानं स्वशक्त्या च वित्तशाठ्यविवर्जितः ॥ ६४ ॥

Always make charities to the poor, the blind, the miserly as well as the inhabitants near it. Make charities as per your own capabilities and without any streak of dishonesty.

स्नानमात्रेण विप्रेन्द्रा लभेद्गोदानजं फलम् ।
पितॄणां श्राद्धदानेन वियोनिं न च गच्छति ॥ ६५ ॥

Oh the master brāhmaṇas ! fruits are obtainable by only a bath here and through giving cow in charity. With observance of Śrāddha here one does not get debased or ignominous birth.

कृकलासे कृतं श्राद्धं येनैव तर्पणं तथा ।
स गच्छेद्विष्णुलोकं तु पितृभिः सहितो नरः ॥ ६६ ॥

By doing Śrāddha at Kṛkalāsa Tīrtha as well as by offering libation of water in memory of one's forefathers, a man goes to the abode of Śrī Viṣṇu along with his forefathers.

तथा मनोरथावाप्तिर्यात्रा च सफला भवेत् ।
सर्वतीर्थफलावाप्तिं लभते नात्र संशयः ॥ ६७ ॥

A visit undertaken to this Tīrtha for the purpose of realization of one's desires nutured in the mind yields success. Fruits of all centres of pilgrimage are obtainable at this Tīrtha and there is no doubt about this.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये कृकलासापरनामकनृगतीर्थमाहात्म्यवर्णनं नाम दशमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Tenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to description of "Kṛkalāsa - Nṛga Tīrthas Mahimas'.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ एकादशोऽध्यायः – Adhyāya 11

Ślokas 1 to 16

Eminence of Viṣṇupāda Tīrtha

प्रह्लाद उवाच— Prahlāda said :

तततो गच्छेद्द्विजश्रेष्ठास्तीर्थं विष्णुपदोद्भवम् ।
यस्य दर्शनमात्रेण गंगास्नानफलं लभेत् || १ ||

Then Oh the foremost brāhmaṇas, visit Viṣṇupādodbhava Tīrtha, that is, the centre of pilgrimage where the pāda of Śrī Viṣṇu has come up. Taking only a sight of this yields the fruits of having a bath in Gaṅgā.

यस्योत्पत्तिर्मया पूर्वं कथिता द्विजसत्तमाः ।
यस्य संस्मरणादेव कीर्तनात् पापनाशनम् || २ ||

Oh the virtuous brāhmaṇas, I have already narrated about its origin earlier. By simply remembering its glory, sins get destroyed.

हरिणा या समानीता रुक्मिण्यर्थे महात्मना ।
यस्या गण्डूषमात्रेण हयमेधफलं लभेत् ॥ ३ ॥

Śrī Hari had brought down Gaṅgā here to please Rukmiṇī. By just having a mouthful of its water one can obtain the fruits of Yajña involving sacrifice of horses.

विष्णोः पादप्रसूता या वैष्णवीति च विश्रुता ।
तत्र गत्वा महाभाग गृहीत्वाऽर्घ्यं विधानतः ॥ ४ ॥

Gaṅgā here emerges below the pāda of Śrī Viṣṇu. Hence it has been referred to as Vaiṣṇavi. Therefore you, – the highly fortunate souls, go there

नमस्ये त्वां भगवति विष्णुपादतलोद्भवे ।
गृहाणार्घ्यमिदं देवि गंगे त्वं हरिणा सह ॥ ५ ॥

and make offering as a part and parcel of your worship and as per accepted procedure. Offer your salutations to Goddess Bhagavati, that is, Gaṅgā, merging below the pāda of Śrī Viṣṇu, saying, Oh Gaṅgā, please accept our offerings as part of the worship along with Śrī Viṣṇu.

इत्युच्चार्य द्विजश्रेष्ठा मृदमालभ्य पाणिना ।
प्राङ्मुखः संयतो भूत्वा स्नानं कुर्यादतन्द्रितः ॥ ६ ॥

Oh the foremost brāhmaṇas, after making this utterance, pick up some mud in hand and the facing East take bath remaining as far as possible in one spot.

देवान्पितॄन्मनुष्यांश्च तर्पितव्यं तिलाक्षतैः ।
उपहृत्योपहारांश्च ह्याहूय ब्राह्मणांस्ततः ॥ ७ ॥

After this, it is desirable to do libations to gods, one's forefathers and other human beings with seasame and unbroken whole

grains. Then inviting brāhmaṇas, there, one may make offering of gifts.

श्रद्धया परया युक्तः श्राद्धं कुर्याद्विचक्षणः ।
यथोक्तां दक्षिणां दद्यात् सुवर्णं रजतं तथा ॥ ८ ॥

The adept must pertain Śrāddha attended with earnest faith and offer gold and silver as religious fee as has been stated.

दीनान्धकृपणानां च दानं देयं स्वशक्तितः ।
विशेषतः प्रदातव्यं सुवर्णं द्विजसत्तमाः ॥ ९ ॥

The virtuous brāhmaṇas, make charities for the poor, the blind and the miserly as per own your own affordability and donate gold in particular.

उपानहौ ततो देये जलकुम्भं द्विजातये ।
दध्योदनं सलवणं शाकजीरकसंयुतम् ॥ १० ॥

Make presents of footwear as well as water pitchers to the brāhmaṇas. Give them curd added with water and salt. Also give them cooked. Spinach added with Cumin seeds.

रक्तवस्त्रैः कंचुकीभी रुक्मिणीं परिधापयेत् ।
विप्रपत्नीश्च विप्रांश्च विष्णुर्मे प्रीयतामिति ॥ ११ ॥

Give red clothes with blouses which Rukmiṇī wears. Make offering of gifts to brāhmaṇas as well as their wives to earn pleasure of Śrī Viṣṇu.

एवं कृते द्विजश्रेष्ठाः कृतकृत्यो भवेन्नरः ।
पितॄणामक्षया तृप्तिर्गयाश्राद्धेन वै यथा ॥ १२ ॥

Oh the foremost brāhmaṇas, a man can consider himself fortunate by doing so. His forefathers attain in exhaustible pleasure by all these like that of the Śrāddha at Gayā.

वैष्णवं लोकमायान्ति पितरस्त्रिकुलोद्भवाः ।
जीवते स श्रिया युक्तः पुत्रपौत्रसमन्वितः ॥ १३ ॥

His forefathers extending over three lineages go to the abode of Śrī Viṣṇu and while alive, blessed with prosperity that man gets bestowed with sons and grandsons.

प्रीतः सदा भवेत्तस्य रुक्मिण्या सह केशवः ।
यच्छते वाञ्छितान् सर्वानैहिकामुष्मिकान् प्रभुः ॥ १४ ॥

Besides Rukmiṇī, Śrī Kṛṣṇa gets pleased for ever by Śrāddha here and grants him all objects desired for in this as well as the next world.

एतन्माहात्म्यमतुलं विष्णुपादोद्भवं तथा ।
यः शृणोति हरौ भक्त्या सर्वपापैः स मुच्यते ॥ १५ ॥

This is all about the eminence of the Tīrtha where the Pāda of Śrī Viṣṇu has come up. One gets free from all sins by listening to this with all devotion to Śrī Hari.

श्रुत्वाऽध्यायमिमं पुण्यं सर्वपापैः प्रमुच्यते ॥ १६ ॥

The merit earned by listening to as well as reading it leads to liberation from all sins.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये विष्णुपदतीर्थमाहात्म्यवर्णनं नाम एकादशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Eleventh Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to "Viṣṇupāda Tīrtha".

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ द्वादशोऽध्यायः – Adhyāya 12

Ślokas 1 to 80

The Maya lake – its formation and greatness

प्रह्लाद उवाच— Prahlāda said :

ततो गच्छेद्द्विजश्रेष्ठा गोप्रचारमतः परम् ।
यत्र स्नात्वा नरो भक्त्या लभेद्गोदानजं फलम् ॥ १ ॥

Then Oh the best of Brāhmaṇas, visit the foremost Tīrtha called 'Gopracāra'. By taking a bath here with faith, a man obtains the fruits of making charities of cow.

यत्र स्नातो जगन्नाथो नभस्ये दैवतैर्वृतः ।
कटदानं च तत्प्रोक्तं द्वादश्यां द्विजसत्तमाः ॥ २ ॥

The Lord of the world had bathed here when gods from above had showered him with their appreciation. The virtuous brāhmaṇas, a bath here on the twelth day of a month is spoken as "Kaṭadānam".

ऋषय ऊचुः— Ṛṣis said :

कथं तु तत्र दैत्येन्द्राऽभवद्वै गोप्रचारकम्।
तीर्थं कथय तत्त्वेन यत्र स्नातो जनार्दनः ॥ ३ ॥

Oh King of the demons, how could be Gopracāraka Tīrtha come up there and for that matter, for which purpose did Janārdana take a bath there ?

प्रह्लाद उवाच— Prahlāda said :

हते कंसे भोजराजे कृष्णेनामिततेजसा।
उग्रसेने चाभिषिक्ते मधुपुर्यां महात्मना ॥ ४ ॥

After killing Kamsa – the King of Bhoja, with his limitless power, the great God Kṛṣṇa, then got Ugrasena coronated as the King of Mathurā.

उद्धवं प्रेषयामास गोकुले गोकुलप्रियः।
सुहृदां प्रियकामार्थं गोपगोपीजनस्य च ॥ ५ ॥

Then given His fondess for Gokula, Śrī Kṛṣṇa sent Uddhava there keeping in view His hearty and loving wishes for friends and for both the male and female inhabitants there.

नमस्कृत्य च गोविंदं प्रययौ नंदगोकुलम्।
स तत्सदृशवेषेण वस्त्रालंकारभूषणैः ॥ ६ ॥

After offering his salutation to Govinda, Uddhava proceeded towards Gokula of Nanda. He was dressed up in a similar way like Śrī Kṛṣṇa and adorned with Jewellery and ornaments.

तं दृष्ट्वा दिवसस्यांते गोविंदानुचरं प्रियम्।
उद्धवं पूजयामास वस्त्रालंकारभूषणैः ॥ ७ ॥

Seeing Uddhava, the dear sevaka of Śrī Kṛṣṇa, well dressed and adorned with ornaments towards the fag end of the day – that is – the evening.

तं भुक्तवन्तं विश्रान्तं यशोदा पुत्रवत्सला ।
आनंदबाष्पपूर्णाक्षी पप्रच्छानामयं हरेः ॥ ८ ॥

Yaśodā offered him her respect. Then she served him food and while putting him to take rest enquired about the well-being of her son Śrī Kṛṣṇa with tearful eyes.

कच्चिद्धि स्तः सुखं पुत्रौ रामकृष्णौ यदूत्तमौ ।
कच्चित्स्मरति गोविंदो वयस्यान् गोपबालकान् ॥ ९ ॥

Her voice choked out of affection for son, saying, "Is everything running happily for both my sons and the best of Yadus – Balarāma and Kṛṣṇa ?"

कच्चिदेष्यति गोविंदो गोकुलं मथुरेश्वरः ।
तारयिष्यति पुत्रोऽसौ गोकुलं वृजिनार्णवात् ॥ १० ॥

Is Govinda at all remembering His other companion cowboys ? Will Govinda – the Lord of Mathurā ever come back to the region of Gokula and help its sons of the soil to cross over the ocean of sins ?

इत्युक्त्वा बाष्पपूर्णाक्षौ यशोदा नंद एव च ।
दीर्घं रुरुदतुर्दीनौ पुत्रस्नेहवशंगतौ ॥ ११ ॥

Saying this with tearful eyes and with choked voice both Yaśoda and Nanda wept pitiably and persistently subjugated by affection for son.

उद्धवस्तौ ततो दृष्ट्वा प्राणसंशयमागतौ ।
मधुरैः कृष्णसंदेशैः स्नेहयुक्तैरजीवयत् ॥ १२ ॥

Sensing both of their lives to be stake Uddhava then amiably conveyed them the message of Śrī Kṛṣṇa to boost up their spirits saying.

नमस्करोति भवतीं भवंतं च सहाग्रजः ।
अनामयं पृष्टवांश्च तौ च क्षेमेण तिष्ठतः ॥ १३ ॥

Along with his elder brother, He has asked to convey His regards to you. With everything fine with Him, He desires to be apprised of your well being and health.

क्षिप्रमेष्यति दाशार्हो रामेण सहितो विभुः ।
अत्रागत्य जगन्नाथो विधास्यति च वो हितम् ॥ १४ ॥

He, the light of the Dasai clan will come back soon with venerable Balarāma and after coming here, he – the Lord of the world, will lay down the system as per your welfare".

इत्येवं कृष्णसंदेशैः समाश्वास्योद्धवस्तदा ।
सुखं सुष्वाप शयने नन्दाद्यैरभिनंदितः ॥ १५ ॥

In this way, Uddhava assured the Nandas and being welcomed by them slept off with all happiness in their house.

गोप्यस्तदा रथं दृष्ट्वा द्वारे नंदस्य विस्मिताः ।
कोऽयं कोऽयमिति प्राहुः कृष्णागमनशंकया ॥ १६ ॥

Seeing the chariot in front of the door of Nanda's house, the Gopis became surprised. As it is they were eagerly waiting for the advent of Śrī Kṛṣṇa.

गोपालराजस्य गृहे रथेनादित्यवर्चसा ।
समागतो महाबाहुः कृष्णवेषानुगस्तथा ॥ १७ ॥

Hence they began to say, "Who was it ? Who was it ? Who was this being having the brightness like SUN, having long arms

and having the same apparel on his body like Śrī Kṛṣṇa, to have arrived in the house of the King of cowboys ?"

परस्परं समागम्य सर्वास्ता व्रजयोषितः ।
विविक्ते कृष्णदूतं तं पप्रच्छुः शोककर्षिताः ॥ १८ ॥

Coming together and discussing among themselves all the women of Prajā, as it is afflicted with sorrows due to separation from Śrī Kṛṣṇa began to ask the same messenger of him in seculsion.

श्रीगोप्य ऊचुः— Gopis said :

कस्मात्त्वमिह संप्राप्तः किं ते कार्यमिहाद्य वै ।
दस्युरूपप्रतिच्छन्नो ह्यस्मान् संहर्तुमिच्छसि ॥ १९ ॥

The beautiful Gopis said, "Where from have you come here and for what purpose ? Do you intend to abduct us in the guise of a dacoit".

पूर्वमेव हृतं तेन कृष्णेन हृदयादिकम् ।
पाययित्वाऽधरविषं योषिद्व्रातं पलायितः ॥ २० ॥

As it is Śrī Kṛṣṇa has already hurt our heart. He has fled making us, the women folk drink the abominable poison".

इत्येवमुक्त्वा ता गोप्यो मुमुहुः शोकविह्वलाः ।
ईक्षंत्यः कृष्णदासं तं निपेतुर्धरणीतले ॥ २१ ॥

Saying like this and after seeing the attendant of Śrī Kṛṣṇa before them the Gopis impatient with sorrows fell unconscious on the ground.

उद्धवस्तं जनं दृष्ट्वा कृष्णस्नेहहृताशयम् ।
आश्वासयामास तदा वाक्यैः श्रोत्रसुखावहैः ॥ २२ ॥

Uddhava on his part could realize all of them to be bewitched coming under the resort of Śrī Kṛṣṇa's Love and affection. Hence to give them assurances, he began to make the following words soothing to their ears.

उद्धव उवाच— Uddhava said :

भगवानपि दाशार्हः कन्दर्पशरपीडितः ।
न भुंक्ते न स्वपिति च चिन्तयन्वस्त्वहर्निशम् ॥ २३ ॥

"Oh Gopis ! the God alias husband of Ten women is equally afflicted with the arrow of Kandarpa – that is – the Lord of lust and desire. Obsessed with the same, day and night, he is neither drinking nor eating anything".

तच्छ्रुत्वा वचनं तस्य ललिता क्रोधमूर्छिता ।
उद्धवं ताम्रनयना प्रोवाच रुदती तदा ॥ २४ ॥

Hearing these words of him, one of them named Lalitā became relieved of her anger and with her eyes reddened due to crying, she told Uddhava, "Śrī Kṛṣṇa is cruel and dear to cruel people".

ललितोवाच— Lalitā said :

असत्यो भिन्नमर्यादः क्रूरः क्रूरजनप्रियः ।
त्वं मा कृथा नः पुरतः कथां तस्याऽकृतात्मनः ॥ २५ ॥

Hence, do not lie me by stating that which does not fit those failing to evoke respect.

धिग्धिक्पापसमाचारो धिग्धिग्वै निष्ठुराशयः ।
हित्वा यः स्त्रीजनं मूढो गतो द्वारवतीं हरिः ॥ २६ ॥

Shame on the cruel and evil-doer Hari who despite the good wishes of the women folk has left for Dvārāvati by evincing His bad temperament".

श्यामलोवाच— Shyāmalā said :

किं तस्य मन्दभाग्यस्य अल्पपुण्यस्य दुर्मतेः ।
मा कुरुध्वं कथाः साध्व्यः कथां कथयताऽपराम् ॥ २७ ॥

"Why to speak about a being having low fortune, less merit and a bad temperament ? Speak something other than this that fits Him."

धन्योवाच— Dhanyā said :

केनायं हि समानीतो दूतो दुष्टजनस्य च ।
यातु तेन पथा पापः पुनर्नायाति येन च ॥ २८ ॥

Who has brought this messenger of that bad person here ? Let him also equally follow that evil path following which Śrī Kṛṣṇa did not turn back".

विशाखोवाच— Viśākhā said :

न शीलं न कुलं यस्य नास्ति पापकृतं भयम् ।
तस्य स्त्रीहनने साध्व्यो ज्ञायते जन्म कर्म च ।
हीनस्य पुरुषार्थेन तेन संगो निरर्थकः ॥ २९ ॥

"His birth is only to hurt women for He does not know how to honour nor does He have a good famly lineage nor does He fear sinful activities. Seeking company of such a person is meaningless for He lacks in the basic quality of manhood".

राधोवाच— Rādhā said :

भूतानां घातने यस्य नास्ति पापकृतं भयम् ।
तस्य स्त्रीहनने साध्व्यः शंका कापि न विद्यते ॥ ३० ॥

"It cannot be tenable to accept that one who does not have the slighest sense of fear of sin for killing living beings, can at all have the hesitation to hurt women".

शैब्योवाच— Śaibyā said :

सत्यं ब्रूहि महाभाग किं करोति यदूत्तमः ।
संगतो नागरस्त्रीभिरस्माकं किं कथां स्मरेत् ॥ ३१ ॥

Oh greatly fortunate one ! please tell us the truth as to what the best of Yadus doing ? For that matter, why should he at all remember us when he is having the company of city-bred women ?

पद्मोवाच— Padmā said :

कदोद्धव महाभाग नागरीजनवल्लभः ।
समेष्यतीह दाशार्हः पद्मपत्रायतेक्षणः ॥ ३२ ॥

Oh greatly fortunate Uddhava ! Will it ever be possible for the God dearer to wicked women to be attracted towards lotus with its broad leaf ?

भद्रोवाच— Bhadrā said :

हा कृष्ण हा गोपवर हा गोपीजनवल्लभ ।
समुद्धर महाबाहो गोपीः संसारसागरात् ॥ ३३ ॥

Oh Kṛṣṇa ! Oh best of the Gopas ! Oh darling of the Gopis ! Oh immensely powerful and the strong one ! rescue the Gopis from the ocean of worldly existence !

प्रह्लाद उवाच— Prahlāda said :

इति ता विविधैर्वाक्यैर्विलपंत्यो व्रजस्त्रियः ।
रुरुदुः सुस्वरं देव्यः स्मरंत्यः कृष्णचेष्टितम् ॥ ३४ ॥

The Women of Vraja constantly weeping in this way and remembering their yearning for Śrī Kṛṣṇa were making varied voices of concern albeit in a well thought of and organised manner.

तासां तद्रुदितं श्रुत्वा भक्तिस्नेहसमन्वितः ।
विस्मयं परमं गत्वा साधुसाध्विति चाब्रवीत् ॥ ३५ ॥

Uddhava became utterly surprises hearing them crying and then with himself taken over with affection said faithfully, "all right, all right".

उद्धव उवाच— Uddhava said :

यं न ब्रह्मा न च हरो न देवा न महर्षयः ।
स्वभावमनुगच्छन्ति सर्वा धन्या व्रजस्त्रियः ॥ ३६ ॥

These women of Vraja are indeed fortunate enough to follow Śrī Hari whose inherent nature **could not be comprehended even by Brahma, Hara and other gods and great sages.**

सर्वासां सफलं जन्म जीवितं यौवनं धनम् ।
यासां भवेद्भगवति भक्तिरव्यभिचारिणी ॥ ३७ ॥

Their birth as well as their youth has become fruitful through such unshaken faith in Lord Śrī Kṛṣṇa.

गोप्य ऊचुः— The Gopis said :

साधु दर्शय गोविंदं साधु दर्शय वल्लभम् ।
नयास्मान् साधु तत्रैव यत्र तिष्ठति सोऽच्युतः ॥ ३८ ॥

"Oh Noble soul ! show us Govinda, show us Vallabha and take us there where Śrī Kṛṣṇa has placed himself firmly".

प्रह्लाद उवाच— Prahlāda said :

तासां तद्भाषितं श्रुत्वा तथा विलपितं बहु ।
बाढमित्येव ता ऊच उद्धवः स्नेहविह्वलाः ॥ ३९ ॥

After hearing all this, as they saw and bearing in mind their persistent weeping over the same. Uddhava got overpowered with affection and said "Let it be so".

उद्धवेन समं सर्वास्ततस्ता व्रजयोषितः ।
अनुजग्मुर्मुदा युक्ताः कृष्णदर्शनलालसाः ॥ ४० ॥

Attached as they were to Śrī Kṛṣṇa, then all those women of Vraja began to follow Uddhava in the same direction with a desire for Śrī Kṛṣṇa.

गायन्त्यः प्रियगीतानि तद्बालचरितानि च ।
जग्मुः सहैव शनकैरुद्धवेन व्रजांगनाः ॥ ४१ ॥

Singing the couplets bearing fondness for Śrī Kṛṣṇa as well as containing accounts of His childhood days, the women of Vraja proceeded slowly along with Uddhava.

यदुपुर्यां ततो दृष्ट्वा उद्यानविपिनावलीः ।
अद्य देवं प्रपश्यामः कृष्णाख्यं नंदनंदनम् ॥ ४२ ॥

They reached Yadupuri and thereafter coming across the gardens and series of groves there they thought that they would have an opportainty to have glance of the Nandana garden of Śrī Kṛṣṇa.

द्वारवत्यां तु गमनाद्ध्यनाल्लक्ष्मीपतेस्तदा ।
अशेषकल्मषान् मुक्ता विध्वस्ताखिलबन्धनाः ॥ ४३ ॥

By going to **Dwārakā** and by meditating upon the master of Lakṣmī – Śrī Viṣṇu – all of their sins would get destroyed and they could be free from such bondage.

संप्राप्तास्तास्ततः सर्वास्तीरे मयसरस्य च ।
प्रणिपत्योद्धवः प्राह गोपिकाः कृष्णदेवताः ॥ ४४ ॥

स्थीयतां मातरश्चात्रात्रैवेष्यति महाभुजः ।
कृष्णः कमलपत्राक्षो विधास्यति च वो हितम् ॥ ४५ ॥

As they reached the pool built up by Maya, Uddhava bowed down to those Gopis who were inclined to consider him as the God Śrī Kṛṣṇa and after endearingly addressed them as mothers said, "You all stay back here. The strong armed the Lotus eyed Śrī Kṛṣṇa's will come here and will arrange your welfare".

गोप्य ऊचुः— The Gopis said :

कस्योद्धव इदं चात्र सरः सारसशोभितम् ।
संपूर्णं पंकजैश्चित्रैः कल्हारकुमुदोत्पलैः ॥ ४६ ॥

"Who has made this Lake here richly decorated with lotuses of varied colours and with white as well as blue water lillies ?"

उद्धव उवाच— Uddhava said :

मयोनाम महादैत्यो मायावी लोकविश्रुतः ।
कृतं तेन सरः शुभ्रं तस्य नाम्ना च विश्रुतम् ॥ ४७ ॥

There was a great and famous demon by name Maya in the world. As a profilic trickster, he seemed to have built this white lake here and it is by his name that this lake has become renowned in the world".

गोप्य ऊचुः— The Gopis said :

शीघ्रमानय गोविंदं साधु दर्शय चाच्युतम् ।
नयनानंदजननं तापत्रयविनाशनम् ॥ ४८ ॥

"The beautiful Gopis said Oh virtuous soul ! Please bring along the unmovable Govinda fast here. We will be delighted to see Him. So also the three kinds of our lamentation will get wiped out".

तच्छ्रुत्वा वचनं तासां गोपिकानां तदोद्धवः ।
दूतैः समानयामास श्रीकृष्णं शीघ्रयायिभिः ॥ ४९ ॥

Soon after hearing such words of the Gopis, Uddhava then called for Śrī Kṛṣṇa through a messenger.

आयांतं शीघ्रयानेन दृष्ट्वा देवकिनंदनम् ।
भ्राजमानं सुवपुषा वनमालाविभूषितम् ॥ ५० ॥

Then he saw the son of Devaki coming fast seated on a vehicle, with His body radiating brightness and adorned with a garland made of wild flowers.

ज्वलत्किरीटमुकुटं स्फुरन्मकरकुण्डलम् ।
श्रीवत्सांकं महाबाहुं पीतकौशेयवाससम् ॥ ५१ ॥

His crown was burning with brightness and his dangling earrings in the shape of alligator were shining. With the mark of bunch of hairs in the shape of a coil on His chest the strong armed and powerful was dressed in yellow clothes.

आतपत्रैर्वृतं मूर्ध्नि सवृतं वृष्णिपुंगवैः ।
संस्तुतं बंदिमुख्यैश्च गीतवादित्रनिस्वनैः ॥ ५२ ॥

With an Umbrella over His Head and accompanied by His ancestor Vṛṣṇi and with songs and hymns recited in His Honour by Nandi from behind, it was a delightful sight.

पौरजानपदैर्लोकैर्वैष्णवैः सर्वतो वृतम् ।
पश्यन्तं हंसमिथुनैः सरः सारसशोभितम् ॥ ५३ ॥

People from all over the city as well as those from the city belonging to Śrī Viṣṇu who happened to pass by there could see the Lake richly full of Indian craves as well as groups of cranes in copulation.

तं दृष्ट्वाऽच्युतमायांतं लोककांतं मनोहरम् ।
प्रियं प्रियाश्चिराद्दृष्ट्वा मुमुहुस्ता व्रजांगनाः ॥ ५४ ॥

Witnessing the arrival of permanently fixed Śrī Kṛṣṇa having the most attractive body in the world and whose lovelinesss is indeed captivating for the mind, the women of Vraja got fully enchanted.

चिराय संज्ञां संप्राप्य विलेपुश्च सुदुःखिताः ।
हा नाथ कांत हा कृष्ण हा व्रजेश मनोहर ॥ ५५ ॥

Then composing themselves after sometime, they began to weep saying, "Oh Lord, Oh embodied beauty captivating to the mind, Oh Kṛṣṇa, and the Master of Vraja !"

संवर्धितोऽसि यैर्बाल्ये क्रीडितो वत्सपालकैः ।
तेऽपि त्वया परित्यक्ताः कथं दुष्टोऽसि निर्घृणः ॥ ५६ ॥

"We are related to you since your childhood. We have reared you up as a child and have played with you while you were a boy. So how could you be pitiless and cruel to give us up !

न ते धर्मो न सौहार्दं न सत्यं सख्यमेव च ।
पितृभातृपरित्यागी कथं यास्यसि सद्गतिम् ॥ ५७ ॥

Neither you are following dharma by doing so nor are you living up to fulfill the requirements of good heartedness, inherent to friendship.

स्वामिन् भक्तपरित्यागः सर्वशास्त्रेषु गर्हितः ।
त्यजताऽस्मान् वने वीर धर्मो नावेक्षितस्त्वया ॥ ५८ ॥

Can one ever attain the path of virtue by giving up one's parents ? Giving up of one's duties as a master or proprietor and of one's devotees has been censured in all śāstras. By leaving us all

alone in the forest to find for ourselves, You have disregarded the duties called upon a hero".

प्रह्लाद उवाच— Prahlāda said :

श्रुत्वा तासां विलपितं गोपीनां नंदनंदनः ।
अनन्यशरणाः सर्वा भावज्ञो भगवान्विभुः ।
सांत्वयामास वचनैर्व्रजेशस्ता व्रजांगनाः ॥ ५९ ॥

अध्यात्मशिक्षया गोपीः प्रभुस्ता अन्वशिक्षयत् ॥ ६० ॥

After hearing the lamented words of the Gopis, the foster son of Nanda, namely Śrī Kṛṣṇa, learning their feelings for Him as well as their seeking His resort pacified and cajoled them – the women of Vraja with His sweet words.

श्रीभगवानुवाच— Śrī Bhagawān said :

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् ।
वसामि हृदये शश्वद्भूतानामविशेषतः ॥ ६१ ॥

अहं सर्वस्य प्रभवो मत्तो देवाः सवासवाः ।
आदित्या वसवो रुद्राः साध्या विश्वे मरुद्गणाः ॥ ६२ ॥

"My separation from you all can never be for ever. I stay perpetually in the hearts of everything in existence in particular. My power pervades all including insame and the gods besides Indra. The SUN, Vasu, Rudra, Sādhya and Maruts are all My followers.

ब्रह्मा रुद्रश्च विष्णुश्च सनकाद्या महर्षयः ।
इंद्रियाणि मनो बुद्धिस्तथा सत्त्वं रजस्तमः ॥ ६३ ॥

So also are Brahmā, Rudra, Viṣṇu, Sanaka and all the great sages. The senses, the mind, the intellect, the existence and even for that matter qualities. (Viṣṇu and Kṛṣṇa are identical).

कामः क्रोधश्च लोभश्च मोहोऽहंकार एव च ।
एतत्सर्वमशेषेण मत्तो गोप्यः प्रवर्तते ॥ ६४ ॥

Like desire, anger, greed, infatuation and pride pervading the material substances, Oh Gopis, have been caused by Me."

एतज्ज्ञात्वा महाभागा मा स्म कृध्वं मनः शुचि ।
सर्वभूतेषु मां नित्यं भावयध्वमकल्मषाः ॥ ६५ ॥

Hence, after learning all this, you – the greatly fortunate ones, do not grieve in your minds. I am always there in everyone's body. Hence you all – the sinless, try to act towards the welfare of all for My sake".

प्रह्लाद उवाच— Prahlāda said :

ताः कृष्णवचनं श्रुत्वा गोप्यो विध्वस्तबन्धनाः ।
विमुक्तसंशयक्लेशा दर्शनानन्दसंप्लुताः ।
ऊचुश्च गोपवध्वस्ताः कृष्णं निर्मलमानसाः ॥ ६६ ॥

After hearing these words of Śrī Kṛṣṇa, all the Gopis, who were earlier tied up with their destructive thoughts became free from doubt and difficulties in their minds. They got flooded with happiness regulating from the sight of Śrī Kṛṣṇa.

गोप्य ऊचुः— Gopis said :

अद्य नः सफलं जन्म अद्य नः सफला दृशः ।
यत्त्वां पश्याम गोविन्द नागरीजनवल्लभम् ॥ ६७ ॥

With their minds clear of doubts the Gopa brides said, "our birth has become successful today. So also our eyes by having a sight of yours who is dear to the city-bred women.

पुण्यहीना न पश्यन्ति कृष्णाख्यं पुरुषं परम् ।

वाक्यैर्हेत्वर्थसंयुक्तैर्यदि संबोधिता वयम्।
तथापि माया हृदयान्नापैति मधुसूदन ॥ ६८ ॥

The meritless do not bother to have a look of Śrī Kṛṣṇa – the Supreme Puruṣa. Through by appropriate words conjoined with commensurate deeds you – Madhusūdana has explained everything to us, the sense of deceit from our heart not yet completely cut off.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

दर्शनात् स्पर्शनाच्चास्य विमुक्ताऽशेषबन्धनाः।
स्नात्वा च सकलान् कामानवाप्स्यथ व्रजांगनाः ॥ ६९ ॥

"Oh Woman of Vraja ! You will be free from the remaining part of your bondage by having a sight of this Lake here and by touching its water. A bath in this lake fulfills all desires".

गोप्य ऊचुः— Gopis said :

अद्भुतो हि प्रभावस्ते सरसोऽस्य उदाहृतः।
विधिं ब्रूहि जगन्नाथ विस्तराद्वृष्णिनन्दन ॥ ७० ॥

"Citations have been made regarding the miraculous effect of this pool. Oh Lord of the world and offspring of Vṛṣṇi lineage ! Please narrate in detail of the ways of going about this.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

भवतीनां मया सार्धं सञ्जातमत्र दर्शनम्।
तस्मान्मया सदा ह्यत्र स्नातव्यं नियमेन हि ॥ ७१ ॥

Yours taking a look of this pool has effected here in My presence. Hence, as per practice I need also to take a bath here as per proper procedure.

यः स्नात्वा परया भक्त्या पितॄन् सन्तर्पयिष्यति ।
श्रावणस्य सिते पक्षे द्वादश्यां नियतः शुचिः ॥ ७२ ॥

One who takes a bath here with utmost faith on the twelth day in the brighter period of Moon in the month of Śrāvaṇa and thereafter offers libations of water to his forefathers with sincere

दत्त्वा दानं स्वशक्त्या च मामुद्दिश्य तथा पितॄन् ।
लभते वैष्णवं लोकं पितृभिः परिवारितः ॥ ७३ ॥

intentions and makes charities as per his affordability for ME and his forefathers, will obtain the abode of Śrī Viṣṇu taking along his forefathers with him.

मयतीर्थं समासाद्य कृत्वा च करयोः कुशान् ।
फलमेकं गृहीत्वा तु मन्त्रेणार्घ्यं प्रदापयेत् ॥ ७४ ॥

After coming to Maya Tīrtha, it is desirable to make offerings to ME as part of worship by reciting a mantra and bearing the sacred grass and a fruit in hand.

गृहान्धकूपे पतितं मायापाशशतैर्वृतम् ।
मामुद्धर महीनाथ गृहाणार्घ्यं नमोऽस्तु ते ॥ ७५ ॥

— अर्घ्यमन्त्रः

The mantra as prayer to recite is "Submerged in the dark well of life as a householder, I am tied up being wrapped up in hundreds of illusions. Hence, the Lord of the world, I am making offering as a part of

स्नात्वा यः परया भक्त्या पितॄन् संतर्प्य भावतः ।
कुर्याच्छ्राद्धं च परया पितृभक्त्या समन्वितः ॥ ७६ ॥

worship by acceptance of which by you I may be salvaged. Please accept my offering with due obeissance of Mine". Man

needs to take bath here attended with utmost faith to offer libations of water to his forefathers.

दक्षिणां च ततो दद्याद्रजतं रुक्ममेव च ।
विशेषतः प्रदातव्यं पायसं च सशर्करम् ॥ ७७ ॥

Then he has to be perform the Śrāddha with sincere devotion towards his forefathers. As a religious fee, he has to offer gold and silver. In particular, he has to offer an oblation made of rice, milk and sugar.

नवनीतं घृतं छत्रं कंबलाजिनमेव च ।
भवतीभिः समं यस्मात् संजातं मम दर्शनम् ।
आगंतव्यं मया तस्मात् सदा ह्यस्मिञ्जलाशये ॥ ७८ ॥

One can also offer fresh butter, ghee, Umbrella and deer-skin here. As I have equally taken a look of this reservoir of water beside you, hence I need also to come here regularly.

योऽत्र स्नानं प्रकुरुते मयस्य सरसि प्रियाः ।
गंगास्नानफलं तस्य विष्णुलोकस्तथाऽक्षयः ॥ ७९ ॥

The dear Gopis, those who will take a bath here in this Maya Lake, they will have the imperishable fruits like that of a bath in Gaṅgā and that of the abode of Śrī Viṣṇu.

मुक्तिं प्रयांति तस्यैव पितरस्त्रिकुलोद्भवाः ।
पुत्रपौत्रसमायुक्तो धनधान्यसमन्वितः ।
यावज्जीवं सुखं भुक्त्वा चान्ते हरिपुरं व्रजेत् ॥ ८० ॥

His forefathers belonging to three generations of his caln attain liberation. He will be added with sons and grand children. He will be embellished with wealth and riches. Blessed with life-long happiness, he will go to the city of Śrī Hari.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये मयनिर्मितसरोमाहात्म्यवर्णनं नाम द्वादशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Twelth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā *Māhātmyam in particular the mahimas relating to the Lake constructed by Maya.*

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ त्रयोदशोऽध्यायः – Adhyāya 13

Ślokas 1 to 46

The Eminence of Gopikā Lake as a Pilgrim Centre

श्रीप्रह्लाद उवाच— Śrī Prahlāda said :

इति कृष्णवचः श्रुत्वा गोप्यः संहृष्टमानसाः ।
तस्मिन् मयसरे स्नात्वा विमुक्ताऽशेषबन्धनाः ॥ १ ॥

As Kṛṣṇa said so, the Gopi became delighted. Then they took bath in the lake and became free from their left-over bondages.

कृष्णदर्शनसंजातपरमानन्दसंप्लुताः ।
ऊचुश्च वचनं गोप्यो मधुरं माधवं प्रति ॥ २ ॥

As it is, there was a profusion of pleasure with them following their having a look of Kṛṣṇa. So, sweetly they told Mādhava.

गोप्य ऊचुः— Gopis said :

धन्यः स दैत्यप्रवरो मयो येन कृतं सरः ।
यस्मिंस्त्वं दैवतैः सार्धं समेष्यसि जगत्पते ॥ ३ ॥

Fortunate is that prominent demon Maya who has made this lake for it has made possible for you – the Lord of the world to come here with other gods.

यदि तुष्टोऽसि भगवन्ननुग्राह्या वयं यदि ।
अस्माकमपि वार्ष्णेय कारयस्व सरोत्तमम् ॥ ४ ॥

If are pleased with us then you – the offspring of Vṛṣni lineage shows us a favour and make another best of lakes here by our name.

कीर्तनान्मृत्युलोकेऽस्मिंस्तव सन्दर्शनेन हि ।
अहर्निशं तव ध्यानाद्यास्यामः परमां गतिम् ॥ ५ ॥

By getting an opportunity to have a look of yours and by meditating on you as well as singing your glory day and night, we in the mortal kingdom may be able to obtain the ultimate passage.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

करिष्ये वः प्रियं साध्व्यो यूयं मम परिग्रहाः ।
अनुग्राह्या मया नित्यं भक्तिग्राह्योऽस्मि सर्वदा ॥ ६ ॥

Oh noble women, I have accepted your love and devotion for me and I shall do that desirably dear to you all. I am always accessible though devotion and I shall grant you the same favour.

प्रह्लाद उवाच— Prahlāda said :

इत्युक्त्वा भगवान् कृष्णो गोपीनां हितकाम्यया ।
सरसः सन्निधौ तस्य सरस्त्वन्यच्चकार ह ॥ ७ ॥

After saying like this, the God then made another lake here (near the Maya lake) as desired by the gopis for their welfare.

तदगाधं स्वच्छजलं नलिनीदलशोभितम् ।
हंससारसयुग्मैश्च चक्रवाकैश्च शोभितम् ॥ ८ ॥

The lake was deep and full of clean water. It was richly decorated with blooming lotuses and with flamingoes, Indian cranes and the gooses.

कुमुदोत्पलकह्लारपद्मिनीखण्डमण्डितम् ।
सेवितं द्विजमुख्यैश्च सिद्धविद्याधरैस्तथा ॥ ९ ॥

Different portions of it were decorated with white lilies, with blue lotuses and with assemblage of lotuses of varied colour. It was used to be served by prominent brāhmaṇas and other semi-divine beings.

सेवितं यदुनारीभिस्तथा यदुकुमारकैः ।
दिवारात्रौ सुसंपूर्णं सर्वैर्जानपदैर्जनैः ॥ १० ॥

It used to serve the women as well as the youth belonging to the Yadu dynasty. People from all cities and Towns used to frequent in day and night.

तं दृष्ट्वा जलकल्लोलैः सुसंपूर्णं जलाशयम् ।
हर्षाद्गोपीजनं कृष्णः प्रोवाच वचनं तदा ॥ ११ ॥

Seeing that water-body brimming with waves, Śrī Kṛṣṇa became pleased enough to tell the Gopis, Oh Gopis,

पश्यध्वं गोपिकाः शुभ्रं सरः सरःसमीपतः ।
स्वच्छमिष्टजलापूर्णं सज्जनानां यथा मनः ॥ १२ ॥

Take a look of this Lake full of Crystal water near the other Lake, that is, Maya Lake. Clean water flows.

कारणाद्भवतीनां च यस्मात्कृतमिदं सरः ।
भवतीनां तथा नाम्ना ख्यातमेतद्भविष्यति ॥ १३ ॥

In this lake the clean mind virtuous people have. It is due to you people that this lake has been formed here. Hence, it will have its fame associated by your name only.

गोर्वाचावाचकः शब्दो भवतीभिर्मया सह ।
गोप्रचारेति वै नाम्ना ख्यातिं लोके गमिष्यति ॥ १४ ॥

The word 'Go' means words/speech and I have had words with you people here. Hence, this place will acquire fame in the world by the name **'Gopracāraka'**.

युष्माकं प्रियकामार्थं यस्मात् कृतमिदं सरः ।
तस्माद्गोपीसर इतिः ख्यातिं लोके गमिष्यति ॥ १५ ॥

I have created this lake here to fulfill your loving wishes in this regard. Hence, it will be renowned in the world as **'Gopi lake'**.

गोप्य ऊचुः— The Gopis said :

अनुग्राह्या यदि वयमस्मन्नाम्ना कृतं सरः ।
अन्यत्किमपि वार्ष्णेय प्रार्थयामो वदस्व नः ॥ १६ ॥

If you have created this lake by our name to oblige us then, Oh Vārṣṇeya, give us an opportunity to put forward another request on our part.

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

प्रार्थ्यतां यदभिप्रेतं यद्वो मनसि वर्तते ।
भक्त्या समागता यूयं नास्त्यदेयं ततो मया ॥ १७ ॥

"You can ask for whatever that may be occupying your minds. I cannot deny the same as you people have come here guided by devotion".

गोप्य ऊचुः— The Gopis said :

यदि तुष्टोऽसि भगवन् यदि देयो वरो हि नः ।
तस्मात्त्वया सदा कृष्ण नरयानेन माधव ॥ १८ ॥

If the God is pleased not to deny us a boon, then let Śrī Kṛṣṇa alias Mādhava always come here in a palanquin carried by people.

अत्रागत्य नभस्येऽस्मिन् स्नातव्यं नियमेन हि ।
यत्र त्वं तत्र देवाश्च यज्ञास्तीर्थानि केशव ॥ १९ ॥

After coming here let Him take a bath in the water of the pool here with due regard to laid down procedure. Let there be co-existence of Gods, Yajñas and Tīrthas here as is usually associated with the presence of Keśava anywhere.

यत्र त्वं तत्र दानानि व्रतानि नियमाश्च ये ।
ओंकारश्च वषट्कारः स्वाहाकारः स्वधा तथा ॥ २० ॥

As you are here, so also be there the conduct of charities and observance of any mental vow here, as per rules as unavoidable with your presence any where. Let there be recital of the sacred syllable 'Om' as well as worship of gods and forefathers be inevitable here like your presence anywhere.

भूर्भुवःस्वर्महर्ल्लोको जनः सत्यं तपस्तथा ।
त्वन्मयं हि जगत्सर्वं सदेवासुरमानुषम् ॥ २१ ॥

The Earth, the ocean, the light, the sacrifices, the people, truth, penance and the world beyond are the essential companions of you – Śrī Kṛṣṇa. You also pervade the entire world – gods, the demons and human beings.

तस्मात्त्वयि जगन्नाथे ह्यत्र स्नाते जनार्दने ।
स्नातमत्र त्रिभुवनं भविष्यति न संशयः ॥ २२ ॥

Hence, the Lord of the world and Janārdana, let there be no doubt that a bath here encompasses the three worlds together.

त्रैलोक्यपावनी गंगा तव पादजलं हि तत् ।
लक्ष्मीर्वक्षःस्थलस्थाने मुखे देवी सरस्वती ॥ २३ ॥

Gaṅgā – the purifier of three worlds is just the water of your pādas. Lakshmī stays on your Chest and Saraswati on your Face.

सर्वभूतमयश्चात्र ततस्त्वं जगदीश्वर ।
यद्ददासि मनुष्याणां भविष्याणां कलौ युगे ।
तद्वदस्व महाबाहो कृपां कृत्वा जगत्पते ॥ २४ ॥

You – the Lord of the world, is integral to everything that breathes with life. Hence, Lord of the world, be kind towards us and tell us what are you going to grant people in future in the Kaliyuga. Also tell us what fruits will devolve

यात्रायामागतानां च अथ षण्मासवासिनाम् ।
सदैवात्र स्थितानां च यत्फलं तद्वदस्व नः ॥ २५ ॥

for those who after coming on a visit here stay back for six months as well as for those who will choose to put up here till they are alive".

श्रीकृष्ण उवाच— Śrī Kṛṣṇa said :

यत्फलं हि मनुष्याणां स्नातानां गोपिकासरे ।
तच्छृणुध्वमसंदिग्धं प्रसन्ने मयि गोपिकाः ॥ २६ ॥

Oh Gopis ! be pleased to listen from ME without any doubt the fruits that will accrue to people after taking a bath here in this Gopikā Lake.

सोपस्करां सवत्सां च वस्त्रालंकारभूषिताम् ।
यथोक्तदक्षिणोपेतां ब्राह्मणाय कुटुंबिने ॥ २७ ॥

After arranging all ingredients meant for performance of worship, present a calf embellished with clothes and ornaments along with a cow to a house-holder brāhmaṇa.

सदाचाराय शुद्धाय दरिद्रायानुकारिणे ।
गां दत्त्वा फलमाप्नोति स्नानमात्रेण तत्फलम् ॥ २८ ॥

The brāhmaṇa should be of good character and conduct. He must neither be poor nor should be pursuing well being/ welfare motivated by his own self-interest. Donation of cow such a brāhmaṇa results in attainment of the same fruits accruable by a bath here.

यावत्पदानि मनुजः कृष्णेन सह गच्छति ।
कुलानि देव्यस्तावंति वसंति हरिमन्दिरे ॥ २९ ॥

The number of Foot-steps of Śrī Kṛṣṇa that a man takes a look here, his clan members get as many years of stay in the abode of Śrī Hari.

कृष्णेन सह गच्छन्ति गीतवादित्रनिस्वनैः ।
स्तुवन्तो विविधैः स्तोत्रैर्गोविंदं गोपिकासरे ॥ ३० ॥

Mothers of those men who happen to come here and walk together singing the glory of Śrī Kṛṣṇa at the Gopikā Lake with accompanied instruments

न मातुर्जठरे तेषां यातना जायते नृणाम् ।
सर्वान् कामानवाप्यांते वैष्णवं लोकमाप्नुयुः ॥ ३१ ॥

never have to suffer the pains of old age. These men also obtain the abode of Śrī Viṣṇu with all their desires fulfilled.

अर्घ्यं दत्त्वा विधानेन स्नानं कुर्याद्विचक्षणः ।
मंत्रेणानेन वै साध्व्यः श्रद्धया परया युतः ॥ ३२ ॥

One needs to make offerings as an associated part of the performance of worship after undergoing the bath skillfully here. Then with utmost faith one has to make the offerings attended on worship.

नमस्ते गोपरूपाय विष्णवे परमात्मने ।
गोप्रचारे जगन्नाथ गृहाणार्घ्यं नमोऽस्तु ते ॥ ३३ ॥

As per laid down procedure and reciting the mantra saying – "Obeisance to you, the Supreme soul and bearing the appearance of cow. Oh Lord of the world accept our offerings made as a part and parcel of worship here at the Gopracāraka Tīrtha and accept our reverence".

अर्घ्यं दत्त्वा विधानेन मृदमालिप्य पाणिना ।
स्नायाच्छ्रद्धासमायुक्तस्तर्पयेत्पितृदेवताः ॥ ३४ ॥

After making the offering as per required procedure, one has then to apply mud on the body by one's own hands and take bath attended with utmost faith. After that one can make libations of water to gods and one's forefathers.

श्राद्धं कुर्यात् ततो भक्त्या एकचित्तः समाहितः ।
यथोक्तं दक्षिणां दद्याद्रजतं रुक्ममेव च ॥ ३५ ॥

With single minded devotion one has to perform Śrāddha here and donate gold and silver as part of the religious fee as has been stated to be.

विशेषतः प्रदातव्यं तांबूलं कज्जलं तथा ।
दुकूलानि च देयानि तथा कौसुंभकानि च ॥ ३६ ॥

Specially, betel leaves and collyrium are to be offered here. Besides, one may donate garments made of silk and garments dyed with safflower here.

दंपत्योर्वाससी चैव भूषणानि स्वशक्तितः ।
गावो देया द्विजातिभ्यो वृषभाश्च धुरंधराः ।
दीनांधकृपणानां च दानं देयं स्वशक्तितः ॥ ३७ ॥

Make donations of the apparel put on by a couple as well as their ornaments. Donate cows and strong bulls to brāhmaṇas. Make charities to the poor, the blind and miserly as per your abilities and affordability.

एवं कृत्वा नरः सम्यगुत्तमां गतिमाप्नुयात् ।
प्रयांति परमं लोकं पितरस्त्रिकुलोद्भवाः ॥ ३८ ॥

A man attains the usual path of goodness by doing so. Along with him, three forthcoming generations of his clan also get enabled to attain that ultimate world.

लभते पुत्रकामस्तु पुत्रानिष्टान् मनोरमान् ॥ ३९ ॥

One fostering desire for son also gets blessed with a handsome son.

यं यं कामयते कामं स्वर्गमोक्षादिकं नरः ।
तत्सर्वं समवाप्नोति यः स्नाति गोपिकासरे ॥ ४० ॥

Whatever desire a man nourishes, can attain the same besides attaining the final liberation through attainment of heaven by a bath in the Gopikā Lake.

यावल्लोका भविष्यंति तावत्स्थास्यति वै सरः ।
यावत्सरो यशस्तावद्भवतीनां भविष्यति ॥ ४१ ॥

The Lake will be there as long as the human world remains and all of your fame in tandem with the Lake will continue till the same lake persists.

यावत्कीर्तिर्मनुष्येषु तावत्स्वर्गे महीयते ।
विमुक्ताः सकलात्पापाद्यास्यंति परमां गतिम् ॥ ४२ ॥

As long as men continue to celebrate the bath here in the lake, heaven will continue to revel in its greater, higher and exalted position.

तत्पुण्यं गोपीसर इदं जलैः पूर्णं सदैव हि ।
अवगाह्यं मया गोप्यो नभस्ये नियमेन हि ॥ ४३ ॥

Becoming free from all sins, men will proceed in the direction of ultimate passage – by a bath here. The Gopi lake full of water forever will always hold merit. Oh Gopis, all of you need to have a bath with ME here in the Lake

भवत्यः पतिभावेन ब्रह्मभावेन वा पुनः ।
चिंतयंत्यः परं मां हि परां गतिमवाप्स्यथ ॥ ४४ ॥

by adhering to all rules in the month of Śravaṇa. By considering Me as your Husband or by imagining ME as Brahmā, all of you, Gpis can obtain the ultimate passage".

प्रह्लाद उवाच— Prahlāda said :

अनुज्ञाता भगवता ततस्ता गोपकन्यकाः ।
नमस्कृत्य च गोविंदं ययुः सर्वा यथागताः ॥ ४५ ॥

Then the Gopis, with due permission of God left in the same direction they had come after paying their salutations to Govinda.

भगवानपि गोविंद उद्धवेन समन्वितः ।
विसृज्य गोपिकाः कृष्णः स्वकं मंदिरमाविशत् ॥ ४६ ॥

The God on His part after seeing off the Gopis, left for His own abode along with Uddhava and made His entry there in.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये गोपीसरस्तीर्थमाहात्म्यवर्णनं नाम त्रयोदशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Thirteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to mahimās of "Gopisara Tīrtha".

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे
द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ चतुर्दशोऽध्यायः – Adhyāya 14

Ślokas 1 to 57

Eminence of "Pañcanada Tīrtha"

श्रीप्रह्लाद उवाच— Prahlada said :

सन्त्यनेकानि तीर्थानि बह्वाश्चर्यकराणि च ।
प्राप्ते कलियुगे घोरे तानि पुप्लुविरेर्णवे ॥ १ ॥

There were many centres of pilgrimage in the world which was a matter of great wonder. But with the arrival of the severe Kaliyuga most of them got flooded with water.

उद्देशतो मया विप्राः कीर्त्यमाना निबोधत ।
संक्षेपतो विप्रवरा यथा तेषां च याः क्रियाः ॥ २ ॥

The brāhmaṇas, I am going to describe as to what purpose they all fulfilled. Try to understand. The prominent brāhmaṇas, I shall tell in brief about their merits and the necessary formalities one has to fulfill to derive fruits out of them.

संहृत्य च भुवो भारं साधून् संस्थाप्य सत्पथे ।
द्वारवत्यामगात् कृष्णो वृष्णिसंघैः समावृतः ॥ ३ ॥

Sized of the burden of the Earth and to restore the path of righteousness to the pious, Śrī Kṛṣṇa in association with the members of Vṛṣṇi lineage, arrived at **Dvārāvati.**

दर्शनार्थं तदा ब्रह्मा दैवतैः परिवारितः ।
वरुणो यमवित्तेशौ सूर्याचन्द्रमसौ तथा ॥ ४ ॥

To have a look of Śrī Kṛṣṇa, Brahmā along with other gods and with Varuṇa, Kubera – the god of wealth – the SUN and the Moon, had also come there at that time.

आगत्य सह कृष्णेन कार्यं संसाध्य चात्मनः ।
वेधाश्चक्रे तदा तीर्थं स्वनाम्ना कीर्तितं भुवि ॥ ५ ॥

After going shape to his mission in co-operation with Śrī Kṛṣṇa, Brahmā then founded a centre of pilgrimage there by his name.

ब्रह्मकुण्डमिति ख्यातं सर्वपापहरं शुभम्।
तत्तीरे स्थापयामास सहस्रकिरणं प्रभुम् ॥ ६ ॥

The centre of pilgrimage was an auspicious one, a destroyer of all sins and was popularly known as Brahmakuṇḍa. A foundation for the thousand-rayed Lord SUN was made on the shore of the same basin.

मूलं सुराणां हि किल ब्रह्मा लोकपितामहः।
तेन संस्थापितं यस्मान्मूलस्थानमिति स्मृतम् ॥ ७ ॥

As the root cause of all gods, Brahmā is known as the grandfather of the world. As basically founded by him, that is, Caturmukha, this centre of pilgrimage is recounted with his name as Brahma Tīrtha.

ब्रह्मतीर्थं तु तद्दृष्ट्वा चन्द्रश्चक्रे ततः सरः।
तडागं चन्द्रनाम्ना वै सर्वपापप्रणाशनम् ॥ ८ ॥

Seeing the Brahma Tīrtha, the Moon then made a circular pond there. Named after Moon, the same pool was equally a destroyer of all sins.

तं दृष्ट्वा तेजसा युक्तं संहृष्टाः सुरसत्तमाः।
ऊचुस्ते लोकस्रष्टारं शृणुष्व वचनं हि नः ॥ ९ ॥

Seeing that the pool had a union of brightness with it, the virtuous god became happy and told the creator Brahmā "Please listen to us".

योऽत्र स्नानं प्रकुरुते पितॄन् संतर्पयिष्यति।
पूजयिष्यति देवेशं मूलस्थानं सुरर्षभ ॥ १० ॥

Those who after taking a bath here, offer libations of water in honour of their forefathers and worship the original place of the God of gods

सर्वपापविनिर्मुक्तो धनधान्यसमन्वितः ।
सप्तम्यां माघमासस्य शुक्लपक्षे द्विजर्षभाः ।
योऽत्र स्नानं प्रकुरुते मानवो भक्तिसंयुतः ॥ ११ ॥

must get free from all sins. They must get equipped with wealth and riches. Oh brāhmaṇas, they further said, "A man who takes a bath here with utmost devotion on the 7th day of the brighter period of Moon in the month of Māgha."

मूलस्थानं च देवेशं संस्नाप्य प्रविलेपयेत् ।
पूजयिष्यति वस्त्राद्यैः स्वशक्त्या भूषणैस्तथा ॥ १२ ॥

Thereafter taking the sandal from the original place of Brahmā gets himself annointed with it and worships the God with

पुष्पधूपादिभिश्चैव नैवेद्येन च मानवः ।
सर्वान् कामानवाप्नोति ब्रह्मलोकं स गच्छति ॥ १३ ॥

flowers, incense and makes offering of edible food, clothes and ornaments as per his ability, he should obtain the passage to the abode of Brahmā becoming relieved of all sins".

सावित्रीं च ततो दृष्ट्वा ब्रह्मणा स्थापिता च वै ।
कृत्वा चायतनं दिव्यं स्वां मूर्तिं सन्निवेश्य च ।
नाम चक्रे तदा देव्याः स्वयं तस्याः पितामहः ॥ १४ ॥

Then seeing Sāvitri there, Brahmā put up his idol there after giving it a brilliant form. He also gave a name to the same holy place.

यः पश्यति स्वयं भक्त्या कृष्णं दृष्ट्वा जगत्पतिम् ।
सावित्रीं स सुखी भूत्वा सर्वान् कामानवाप्नुयात् ॥ १५ ॥

one who takes a look of the Lord of the world Śrī Kṛṣṇa here with devotion and there after equally takes a look of Sāvitri, he

happens to enjoy life and becomes happy with fulfillment of all his desires.

आयुरारोग्यमैश्वर्यं पुत्रसन्तानमेव च ।
न दौर्भाग्यं भवेत्तस्य न दारिद्र्यं न मूर्खता ।
न च व्याधिभयं तस्य यः पश्यति विधिं नरः ॥ १६ ॥

By following it up with taking a look at the creator, the same man gets blessed with long life, free from diseases and with prosperity. He beget sons and children onto himself. Neither misfortune nor poverty and ignorance happens to him. He also does not have to fear ailment of any kind.

गत्वा संस्नापयेद्देवीं कुंकुमेन कुसुंभकैः ।
संछाद्य वस्त्रैः संपूज्य पुष्पैर्नानाविधैस्तथा ॥ १७ ॥

After going there, one needs to worship the Goddess with saffron, varieties of flowers and by making an offering of cloth as a covering for the Goddess.

नैवेद्यफलतांबूलग्रीवासूत्रकदीपकैः ।
संपूज्य परया भक्त्या यात्रां च सफलां लभेत् ॥ १८ ॥

The visit there becomes successful by worship of the Goddess with intent devotion attended with making offerings of food, fruits, betel leaf and a necklace.

न वैधव्यं न दौर्भाग्यं न वंध्या न मृतप्रजा ।
विधिर्दृष्टो नरैर्यैस्तु कुले तेषां प्रजायते ॥ १९ ॥

By her taking a look of the creator neither widowhood nor sterility can happen to a woman. Misfortune never occurs to her nor her sons meet with untimely death – Her descendants keep growing and flourishing.

तस्मात् सर्वप्रयत्नेन विधिं पश्येत् सुभावतः ।
परितुष्टो भवेत् कृष्णो यात्रा च सफला भवेत् ॥ २० ॥

Hence with all efforts one needs to have a look of the creator, – that is – Brahmā, with sincere intention. Kṛṣṇa gets pleased by this and a visit here becomes successful as a result.

प्रह्लाद उवाच— Prahlāda said :

ब्रह्मणा स्थापितं दृष्ट्वा सरः परमशोभनम् ।
इन्द्रश्चक्रे महाभागः सरः परमशोभनम् ॥ २१ ॥

After seeing the richly decorated lake founded by Brahmā, the great soul Indra then made a relatively more beautiful lake named after him.

स्थापयामास देवेशो लिंगमप्रतिमौजसम् ।
तस्मिन् स्नात्वा च लभते यस्मादिन्द्रपदं नरः ॥ २२ ॥

The ruler of gods – Indra, placed a Śivaliṅga of profound brightness on the shore of the same Lake. By taking a bath here, man can obtain the position similar to Indra.

तस्मादिन्द्रपदं नाम सुप्रसिद्धं धरातले ।
इन्द्रेण स्थापितं लिंगं यस्माद्भावनया सह ।
प्रसिद्धमिंद्रनाम्ना वा इन्द्रेश्वरमिति स्मृतम् ॥ २३ ॥

As Indra had founded the worshipable bright Śivaliṅga here attended with genuine feelings, the holy place therefore, became very famous on the earth's surface as : **'Indrapada'**. It is usually remembered as **'Indreśwara'**.

यस्य प्रसिद्धिरतुला वृद्धिलिंगमिति द्विजाः ।
यस्य दर्शनमात्रेण मुच्यते सर्वपातकैः ॥ २४ ॥

The Brāhmaṇas, the fame of this place is due to the point that the Liṅga it holds is quite large and equally lifted up. A mere look of this relieves one of all sins.

पितॄणामक्षया तृप्तिर्जायते द्विजसत्तमाः ।
अष्टम्यां च चतुर्दश्यां स्नात्वा चेन्द्रपदे नरः ॥ २५ ॥

The virtuous brāhmaṇas, a man's bath here at **Candrapada** either on the eighth or the fourteenth day of a month results in imperishable satisfaction to his forefathers.

इन्द्रेश्वरं च संपूज्य याति मुक्तिपदं नरः ।
विशेषतस्तु संपूज्यो मकरस्थे दिवाकरे ॥ २६ ॥

A man can attain that state of liberation by worshipping Indreśwara, especially on that day when SUN transits in the Zodiac sign of Makara Capricon.

उत्तरायणसक्रांतौ लिंगपूरणकेन हि ।
शिवरात्रौ विशेषेण संपूज्य उमया सह ।
रात्रौ जागरणं कृत्वा परमं लोकमाप्नुयात् ॥ २७ ॥

Prepare a worshippable Liṅga hereon that specific day of the month coinciding with the placement of the SUN on the Northern side of the equator and when the SUN shifts its position with regard to transit through the various Zodiac signs. Then worship Śiva and Umā on the specific day earmarked for Śiva. Stay up the entire night in conformity with the religious ceremony. By doing so, one can obtain the ultimate world.

प्रह्लाद उवाच— Prahlāda said :

ब्रह्मतीर्थं च तद्दृष्ट्वा तथा शक्रसरोभवम् ।
दर्शयन्विष्णुना सार्धमेकरूपत्वमाप्नुयात् ॥ २८ ॥

By seeing the Brahma Tīrtha as well as the Indra lake, one can attain that form which is a unification of forms of Brahma, Śiva and Indra with Śrī Viṣṇu (which means in Śrī Viṣṇu, they all take absolute refuge).

सरश्चकार देवेशो भगवान् पार्वतीपतिः ।
सुमृष्टनिर्मलजलं नलिनीदलशोभितम् ॥ २९ ॥

Śiva – the husband of Pārvati had also made a pond here full of clean water and decorated with varieties of lotuses.

उत्पलैः सर्वतश्छन्नं सरः सारसशोभितम् ।
तदगाधजलं दृष्ट्वा स्वयमेव पिनाकधृक् ।
सब्रह्मविष्णुना सार्धं स्नातस्तत्र वृषध्वजः ॥ ३० ॥

Every part of the lake was covered with blue lotuses and it was decorated with Indian craves. After seeing, that the lake has plenty of water, the bearer of Trident who has the icon bull on the flag-stay of his chariot began to take bath there along with Brahmā and Śrī Viṣṇu.

ते देवास्तत्सरो दृष्ट्वा ब्रह्मा विष्णुसुराऽसुराः ।
ऊचुः सर्वे सुसंहृष्टा वीक्षंतः पार्वतीपतिम् ॥ ३१ ॥

Then becoming very pleased, all gods including Brahmā, Śrī Viṣṇu and other demons looking at the husband of Pārvati said :

यस्मात्कृतमिदं देवा ईश्वरेण महत्सरः ।
महादेवसरोनाम सुप्रसिद्धं भविष्यति ॥ ३२ ॥

Oh God, among gods ! the great lake created by you here would be very famous by the name of **Mahādeva lake.**

योऽत्र स्नानं प्रकुरुते पितृणां तर्पणं तथा ।
श्राद्धं पितृणां भक्त्या च स गच्छेत्परमां गतिम् ॥ ३३ ॥

Anyone having a bath here and thereafter making libations of water to his forefathers and performing Śrāddha with due devotion would obtain that ultimate passage.

सुप्रसन्ना भविष्यन्ति सर्वे देवा न संशयः ।
दर्शनात् पापनिर्मुक्तो महादेवसरस्य च ॥ ३४ ॥

All gods would be very happy and that too beyond any doubt, by just having a look of this lake.

महेशस्य च तद्दृष्ट्वा सरः परमशोभनम् ।
चकार पार्वती तत्र सरश्चाप्रतिमं तथा ॥ ३५ ॥

Just a look of this **Mahādeva lake** would liberate one of all sins. After seeing this highly beautiful lake of Maheśa, Pārvati did also make another lake here equally matchless in beauty.

गौरीसर इति ख्यातं सर्वपापप्रणाशनम् ।
तत्र स्नात्वा नरो भक्त्या न दुर्गतिमवाप्नुयात् ॥ ३६ ॥

A destroyer of all sins, the same lake acquired its renown as "**Gauri Lake**". A man has never to encounter bad circumstances by a bath in it with devotion.

न दौर्भाग्यं स्त्रियश्चैव न वैधव्यं कदाचन ।
स्नात्वा गौरीतीर्थवरे सर्वान् कामानवाप्नुयात् ॥ ३७ ॥

A woman taking bath here will never have to face misfortune and widowhood on her part. All desires get accomplished by a bath in this foremost Gauri Lake.

वरुणश्च ततो दृष्ट्वा पुण्यान्यायतनानि च ।
चकार च सरो दिव्यं विष्णुभक्तिसमन्वितः ॥ ३८ ॥

After seeing the auspicious place, Varuṇa also made a holy Lake there attended with devotion towards Śrī Viṣṇu.

नाम्ना वरुणपदं तच्च पापक्षयकरं भुवि ।
नभस्ये पौर्णमास्यां च संतर्प्य पितृदेवताः ॥ ३९ ॥

Named as "Varuṇa pada" – the same lake on the earth is also a decayer of sins. One has to make libations of water in honour of one's forefathers already obtained to divine hood here on the Full Moon Day in the month of Bhādra.

श्राद्धं कृत्वा विधानेन पितृणां श्रद्धयान्वितः ।
उत्तमं लोकमाप्नोति यत्र गत्वा न शोचति ॥ ४० ॥

By doing Śrāddha, here for one's forefathers attended with faith, one goes to the virtuous world without any rethinking with regard to the same.

प्रदद्यादुदकुम्भांश्च दध्योदनसमन्वितान् ।
गाश्च वासांसि रत्नानि विष्णुर्मे प्रीयतामिति ॥ ४१ ॥

One has to offer a jar filled with rice added with water and curd here. By donating cows, clothes and ornaments, one can ensure pleasure of Śrī Viṣṇu.

सरो दृष्ट्वा जलेशस्य सरश्चक्रे धनेश्वरः ।
यक्षाधिपसरोनाम सुप्रसिद्धं धरातले ॥ ४२ ॥

Seeing the pool made by the god of water, the god of wealth made a pool on his own which became renowned on the surface of Earth as **Yakṣadīpa.**

तथा तत्र नरो भक्त्या संपूज्य पितृदेवताः ।
सर्वान् कामानवाप्नोति दद्याद्वस्त्रं द्विजातये ॥ ४३ ॥

Human beings can get all of their desires fulfilled by worshi-pping their forefathers obtained to divinehood with all devotion and by making charities of clothes to brāhmaṇas here".

प्रह्लाद उवाच— Prahlāda said :

विष्णुं वरप्रदं श्रुत्वा भ्रातृणां ब्रह्मनंदनाः ।
मंदाकिनी वसिष्ठेन समानीता धरातले ॥ ४४ ॥

After hearing that the sons of Brahmā who were naturally brothers amongst themselves to one another, had granted a favour to Śrī Viṣṇu, the sage Vasiṣṭha then brought down Mandākini (Gaṅgā) to the surface of the Earth.

अम्बरीषादयः सर्व आजग्मुः कृष्णपालिताम् ।
द्वारवत्यां च ते दृष्ट्वा गोमतीं सागरंगमाम् ॥ ४५ ॥

Then Ambarīśa, of whom Śrī Kṛṣṇa was the guardian, hurried up and came to Dvārāvati. There they happened to see Gomatī flowing into the Sea.

तीर्थानि देवतानां च पुण्यान्यायतनानि च ।
तीर्थं पंचनदं चक्रुः प्रजानां पतयस्तथा ॥ ४६ ॥

Gods created a number of holy centres of pilgrimage and that is how the Pañcanada Tīrtha came on the Earth.

पंच नद्यः समाहूतास्तत्राऽऽजग्मुः सुरान्विताः ।
मरीचये गोमती च लक्ष्मणा चात्रये तथा ॥ ४७ ॥

Gods had brought down the five rivers here through an earnest invocation. At that time Gomatī was there under the custody of Mārīca and Lakṣmaṇa.

चंद्रभागा चांगिरसे पुलहाय कुशावती ।
पावनार्थं जांबवती जगाम क्रतवे तथा ॥ ४८ ॥

To purify, Candrabhāgā went to Aṅgīrasa, while Kuśāvati went to Pulaha and Jāmbavati to Kratu.

तासु स्नात्वा महाभागा ब्रह्मपुत्रा यशस्विनः ।
नाम तस्य तदा चक्रुः पंचनद्यश्च तापसाः ॥ ४९ ॥

The great sons of Brahmā made them glorious by taking a bath in them. They attained their popularity through association with these ascetics.

तस्मात् पंचनदं तीर्थं सर्वपापप्रणाशनम् ।
स्नातव्यं तत्र मनुजैः स्वर्गमोक्षार्थिभिस्तदा ॥ ५० ॥

Pañcanada Tīrtha is a reliever of all sins due to this. Human beings desirous of Heaven and liberation need to have a bath here.

तत्र गत्वा सुनियतो गृहीत्वाऽर्घ्यं फलेन हि ।
मंत्रेणानेन वै विप्रा दद्यादर्घ्यं विधानतः ॥ ५१ ॥

Oh Brāhmaṇas ! after going there observe self-restraint and then bearing a fruit in hand, recite the mantra and make offering as part of worship, as per laid down rule in this regard.

ब्रह्मपुत्रैः समानीताः पंचैताः सरितां वराः ।
गृह्णंत्वर्घ्यमिमं देव्यः सर्वपापप्रशांतये ॥ ५२ ॥

The mantra is "The sons of Brahmā have brought these best five rivers here. Oh female deities ! accept our offerings as part of worship to curtail and subdue our sins".

स्नानं कृत्वा विधानेन पितॄन् संतर्पयेन्नरः ।
श्राद्धं कुर्याद्विधानेन श्रद्धया परया युतः ॥ ५३ ॥

A man must take a bath here and thereafter may offer libations of water to his forefathers as per rule. Attended with earnest faith, he must perform Śrāddha here as per rule.

पंचरत्नं ततो देयं सप्तधान्यं द्विजातये ।
दीनांधकृपणानां च दानं दद्यात् स्वशक्तितः ॥ ५४ ॥

He needs to give five jewels as well as seven types of grains to brāhmaṇas. He also needs to give charities to the pitiable, the blind and the miserly as per his own capability.

सर्वान् कामानवाप्नोति विष्णुलोकं स गच्छति ।
पुत्रपौत्रसमायुक्तः परं सुखमवाप्नुयात् ॥ ५५ ॥

By doing so, with fulfillment of all desires, he goes to the abode of Śrī Viṣṇu. Besides, blessed with children and grand children, he gets entitled to happiness of the highest order.

प्रेतयोनिं गता ये च ये च कीटत्वमागताः ।
सर्वे ते मुक्तिमायांति पितरस्त्रिकुलोद्भवाः ॥ ५६ ॥

Those who might have gone to the state of ghostly spirits or those who might have gone to insecthood in a particular clan and even the forthcoming descendants spanning three generations in a family all attain liberation, by doing so.

श्रुत्वाऽध्यायमिमं पुण्यं शिवलोके च मोदते ।
सर्वपापविनिर्मुक्तः स याति परमं पदम् ॥ ५७ ॥

Even by listening to this holy account and by continuously concentrating the mind on this account, one gets entitled to the blissful abode of Śiva. He attains that ultimate position becoming free from all sins.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये पञ्चनदतीर्थमाहात्म्यवर्णनं नाम चतुर्दशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Fourteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to the mahimās of "Pañcanada Tīrtha".

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ पञ्चदशोऽध्यायः – Adhyāya 15

Ślokas 1 to 29

Rushi Tīrtha – the Eminence of Siddheśwara

प्रह्लाद उवाच— Prahlada said :

श्रुत्वा तमागतं देवं ब्रह्माणं पितरं स्वकम् ।
सनकाद्या नमस्कर्तुं जग्मुः सर्वे पितामहम् ॥ १ ॥

Hearing about the advent of Brahmā there Sanaka etc., got prompted to follow. They came there and offered their salutations to the great grandfather of the gods, that is, Brahmā.

तं दृष्ट्वा लोककर्तारं दण्डवत्प्रणताः क्षितौ ।
ततो दृष्ट्वा स तनयान् संगृह्य परिषस्वजे ॥ २ ॥

Seeing the young prince Sanaka falling down on his feet to offer obeisance, Brahmā then held him up in his arms and embraced him.

पृष्टश्चानामयं तैस्तु पृष्ट्वा तान् समुवाच ह ।
आराधितो यैर्भगवान् धन्या यूयं वयं तथा ॥ ३ ॥

Then Brahmā enquired about his health and everything about his welfare. He in turn, replied saying that he as well as others were fortunate enough to worship him (Brahma) and other gods.

संसिद्धिं परमां याता भगवद्दर्शनेन हि ।
न ज्ञातं पुत्रकाः सम्यगज्ञानाद्बालबुद्धिभिः ॥ ४ ॥

Brahmā said : "You people have already attained complete accomplishment by virtue of a look of God. But my son, due to being young, your understanding is yet to be fully grown. All of you continue to be ignorant."

येनार्चितो महादेवस्तस्य तुष्यति केशवः ।
अनर्चिते नीलकण्ठे न गृह्णात्यर्चनं हरिः ।
तस्मात् सर्वप्रयत्नेन पूज्यतां नीललोहितः ॥ ५ ॥

Keśava cannot be pleased without worshipping Mahādeva. Hari does not accept prayers – if Nīlakaṇṭha remains unworshipped before hand. Hence with all efforts try to worship the dark blue, Śiva. (Śiva is called वैष्णवाग्रेसरः.)

येन संपूर्णतां याति कृष्णपूजा कृता सदा ।
तच्छ्रुत्वा वचनं तस्य ब्रह्मपुत्रा ययुस्तदा ॥ ६ ॥

By this only, the worship of Śrī Kṛṣṇa obtain a completion." The sons of Brahmā then left after hearing these words of him.

देवागाराग्रतो गत्वा योगसिद्धा महर्षयः ।
लिंगं संस्थापयामासुः शिवभक्तिपुरस्कृताः ॥ ७ ॥

The sages accomplished in Yoga then proceeded towards Śiva's temple, and honoured by their devotion to Śiva, founded a Śivaliṅga there.

संस्थाप्य शिवलिंगं ते स्नानार्थं मुनिसत्तमाः ।
कूपं चक्रुस्ततः सर्वं ऋषयः संशितव्रताः ॥ ८ ॥

The virtuous sages ! after placing the Śivaliṅga, all the sages then began to keep themselves unwaveringly engaged in a vow in their minds to create a well there for taking bath.

दृष्ट्वा तममृतप्रख्यं जलपूर्णं सुनिर्मलम् ।
संहृष्टा ऋषयः सर्वे साधुसाध्विति चाब्रुवन् ॥ ९ ॥

Then seeing the well full of clean and nectar like water, the sages became very happy and said, well done ! well done !!

स्थापितं शिवलिंगं च दृष्ट्वा लोकपितामहः ।
उवाच वचनं ब्रह्मा प्रीतः पुत्रांस्तदा द्विजाः ॥ १० ॥

Oh Brāhmaṇas, seeing the Śivaliṅga as founded by his sons, the grand father of gods, Brahmā became pleased and then told them.

ब्रह्मोवाच— Brahmā said :

भवद्भिर्योगसंसिद्धैर्यस्मात्संस्थापितः शिवः ।
तस्मात्सिद्धेश्वर इति ख्यातिं लोके गमिष्यति ॥ ११ ॥

"As the foundation of the Śivaliṅga here has been possible by all of your persistent Yoga, it will acquire fame in the world by the name Siddheśwara."

समीपे शितिकण्ठस्य कूपोऽयमृषिभिः कृतः ।
ऋषितीर्थमिति ख्यातं तस्माल्लोके भविष्यति ॥ १२ ॥

As you have built up a well near the God having a dark coloured neck –Ṛṣi Tīrtha".

विना श्राद्धेन विप्रेन्द्रा दानेन पितृतर्पणात् ।
भक्तितः स्नानमात्रेण पितृभिः सह मुच्यते ॥ १३ ॥

Oh the foremost brāhmaṇas, one can be free from debts to his forefathers, by simply taking a bath here devotedly even without performance of Śrāddha or making libations of water to them or giving charities.

असत्यवादिनो ये च परनिन्दापरायणाः ।
स्नानमात्रेण शुध्यन्ति ऋषितीर्थे न संशयः ॥ १४ ॥

Even the liars and those having a constant habit of reproaching others will get purified beyond doubt by a mere bath at the Ṛṣi Tīrtha.

स्नानं प्रशस्तं विषुवे मन्वादिषु तथैव च ।
तथा कृतयुगाद्यायां माघस्य द्विजसत्तमाः ॥ १५ ॥

Oh the virtuous brāhmaṇas, it will be auspicious to have bath here on the Equinox day – that is, when the SUN enters the Zodiac signs of Aries.

शिवरात्रौ वसेद्यस्तु लिंगे सिद्धेशसंज्ञिते ।
स्नात्वा ऋषिकृते तीर्थे किं तस्यान्येन वै द्विजाः ।
गत्वा तत्र महाभागा गृहीत्वा फलमुत्तमम् ॥ १६ ॥

On the day of Manwa and in the month of Māgha on the specific day considered as belonging to Kṛtayuga. What to speak about him who remains here on the forefront of the Śivalinga on that particular fourteenth day of the dark period of the Moon in the month of Māgha, considered dear to Lord Śiva and takes a bath in the Ṛṣi Tīrtha.

अर्घ्यं दत्त्वा विधानेन कृत्वा च करयोः कुशान् ।
गृह्णंत्वर्घ्यमिमं देवा योगसिद्धा महर्षयः ॥ १७ ॥

The brāhmaṇas, he will attain that position of accomplishment which is given the name as Supreme. The greatly fortunate ones ! therefore go there and after that carrying

ऋषितीर्थे च पापघ्ने सिद्धेश्वरसमन्विते ।
दत्त्वार्घ्यं मृदमालभ्य स्नानं कुर्यात् समाहितः ॥ १८ ॥

a fruit as well as the sacred Kuśa grass in hand, offer the same as per prescribed procedure while worshipping and saying "Please accept the offerings made as part of the worship". After making the same offerings as part of worship at Siddeśwara that snatches away all sins and in the contiguity of which is situated the Ṛṣi Tīrtha get your bodies annointed with mud and take a bath there with all earnestness.

तर्पयेच्च पितॄन् देवान् मनुष्यांश्च यथाक्रमम् ।
ततः श्राद्धं प्रकुर्वीत पितॄणां श्रद्धयाऽन्वितः ॥ १९ ॥

Then make libations of water to forefathers, gods and other human beings as per sequential order. Then perform Śrāddha for forefathers attended with due regard and faith.

तथा च दक्षिणां दद्याद्वित्तशाठ्यविवर्जितः ।
विशेषतः प्रदेयानि फलानि रसवंति च ॥ २० ॥

Make donations especially of wealth there without the slightest sense of deceit. Offer juicy fruits in particular.

दद्याच्छ्यामाकनीवारान्विद्रुमं चाजिनानि च ।
सप्तधान्यानि शालींश्च सक्तूंश्च गुडसंयुतान् ॥ २१ ॥

Donate mattresses, rice grown on fields without specially being cultivated for that purpose and flour made of seven grains and added with jaggery.

गंधमाल्यानि तांबूलं वस्त्राणि च तथा पयः ।
एवं कृत्वा समग्रं च कृतकृत्यो भवेन्नरः ॥ २२ ॥

A man can be gratified by offering perfumes, garlands, betel leaves, clothes as well as drinks all-together.

पूजयित्वा महादेवं सिद्धेश्वरमुमापतिम् ।
सफलं जन्म मर्त्यस्य जीवितं च सुजीवितम् ॥ २३ ॥

The moral life becomes successful by worshipping the Siddheśwara – Mahādeva and the husband of Umā. Even life taking shape in the germinating stage

यः स्नात्वा ऋषितीर्थे तु पश्येत्सिद्धेश्वरं शिवम् ।
पितरस्तस्य तुष्यन्ति तुष्यन्ति च पितामहाः ॥ २४ ॥

of foetus remains intact. The father as well as the grandfather of one remain pleased by his taking a bath at Ṛṣi Tīrtha and thereafter, following it up with taking a look at Siddeśwara – Śiva.

अपुत्राः पुत्रिणः स्युस्ते पुत्रिणश्चापि पौत्रिणः ।
निर्धना धनवंतश्च सिद्धेश्वररता नराः ॥ २५ ॥

By prayers made for Siddheśwara and the resultant grace on him, men without children get blessed with the same while those having children get grand children. Even the poor become wealthy and rich.

दुष्कृतं याति विलयं सुकृतं च विवर्धते ।
भवेन्मनोरथावाप्तिः प्रणते सिद्धनायके ॥ २६ ॥

Evil deeds meet with destruction while good deeds tend to grow. The Love of the leader of accomplishment – Siddheśwara results in fulfilment of all desires of the mind.

ऋषितीर्थे नरः स्नात्वा दृष्ट्वा सिद्धेश्वरं हरम् ।
सर्वान् कामानवाप्नोति नात्र कार्या विचारणा ॥ २७ ॥

All desires of a man fructify by taking a bath at Ṛṣi Tīrtha followed up with having a look at Siddheśwara – Hara. Hence

there is no need for delibrating on any other means towards realization of one's aspiration and desires.

शिवरात्र्यां विशेषेण सिद्धेशः संप्रपूजितः ।
यं यं कामयते कामं तं ददाति न संशयः ।
चिन्तामणिसमः स्वामी ह्यथवा चाक्षयो निधिः ॥ २८ ॥

One has to worship Siddeśwara on that fourteenth day coinciding the darker period of Moon in the month of Māgha in particular which is dearer to Śiva. This grants without any doubt the fulfillment of those desires that the mind specifically desires for. By this, a man becomes like a Lord of Cintāmaṇi and gets bestowed with inexhaustible welath.

श्रुत्वाऽध्यायमिमं पुण्यं सर्वाघहरणं परम् ।
प्रयाति परमं स्थानं मानवः श्रद्धयान्वितः ॥ २९ ॥

By listening to this account as eclipser of all sins or by keeping one's mind unflinchingly occupied with this account within with earnest faith, a man can make a move towards the ultimate position.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये ऋषितीर्थसिद्धेश्वरमाहात्म्यवर्णनं नाम पञ्चदशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Fifteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to Rushi Tīrtha and the eminence of Siddheśwara.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ षोडशोऽध्यायः – Adhyāya 16

Ślokas 1 to 46

The group of Tīrthas and their eminence.

प्रह्लाद उवाच— Prahlāda said :

तनो गच्छेद्विजश्रेष्ठा गदातीर्थमनुत्तमम् ।
यत्र स्नात्वा नरो भक्त्या लभेद्भूदानजं फलम् ॥ १ ॥

Then Oh the foremost Brāhmaṇas ! go to the good place of pilgrimage called "Gadā Tīrtha". By a bath here with devotion, a man can obtain the same fruits resulting from making donation of land.

तर्पयेत्पितृदेवांश्च ऋषींश्चैव यथाक्रमम् ।
श्राद्धं च कारयेत् तत्र पितॄणां तृप्तिहेतवे ॥ २ ॥

Make libations of water to forefathers, gods and sages as per the prescribed order in this regard. A Śrāddha here ensures satisfaction – pleasure of one's forefathers.

गदातीर्थे तु देवेशं विष्णुं वाराहरूपिणम् ।
समभ्यर्च्य नरो भक्त्या विष्णुलोके महीयते ॥ ३ ॥

By worshipping Śrī Viṣṇu present in His appearence as Boar at Gadā Tīrtha with earnest devotion, a man can attain the superior world of Śrī Viṣṇu.

नागतीर्थं ततो गच्छेत् सरः परमशोभनम् ।
यत्र स्नात्वा नरः सम्यङ् नागलोकमवाप्नुयात् ॥ ४ ॥

Then go to the richly decorated **Nāga Tīrtha.** By a bath here with all earnestness, a man can attain the abode of Nāga.

भद्रतीर्थं ततो गच्छेत् सरस्त्रिभुवनार्चितम् ।
स्नानमात्रेण लभते तिलधेनुफलं नरः ॥ ५ ॥

Then go to the **Bhadra Tīrtha,** which is worshipped across the three worlds. By only a bath here, a man can get the results same as that of donating a spotted cow.

चित्रातीर्थं ततो गच्छेत् सरः परमशोभनम् ।
स्नानमात्रेण लभते घृतधेनुफलं नरः ॥ ६ ॥

Then go to the very beautiful **Citrā Tīrtha.** By a bath here only, a man can obtain the same fruits as that accrue from donating a cow, the milk of which is a repository of abundant ghee.

यदा द्वारावती विप्रा प्लाविता सागरेण हि ।
पुण्यानि बहुतीर्थानि च्छन्नानि जलपांसुभिः ॥ ७ ॥

Oh Brāhmaṇas, when **Dwārāvati** got flooded with sea water, many auspicious centres of pilgrimages there got submerged under the mighty water.

दृश्यानि कतिचित्सन्ति ह्यदृश्यान्यपराणि च ।
तानि सर्वाणि विप्रेन्द्राः कथयिष्यामि सर्वतः ॥ ८ ॥

When most of them got extinct, some were still visible. Oh master brāhmaṇas, I shall now speak all about them.

चंद्रभागां ततो गच्छेत् सर्वपापप्रणाशिनीम् ।
यत्र स्नात्वा नरो भक्त्या वाजपेयफलं लभेत् ॥ ९ ॥

Go to **Candrabhāgā** there, which is a reliever of all sins. By a bath here with devotion a man can obtain the fruits of Vājapeya, that is, a sacrifice – fire conducted with offering of clarified butter to the fire.

देवी चंद्रार्चिता यत्र यशोदानंदनंदिनी ।
कौमारिका शक्तिहस्ता खड्गखेटकधारिणी ॥ १० ॥

Chandra, the daughter of Nanda and Yaśoda is worshipped. She is a virgin and carries a spear, a sword and shield in her hands.

केश्यादिदैत्यदलनी स्वसा वै रामकृष्णयोः ।
यस्या दर्शनमात्रेण सर्वान् कामानवाप्नुयात् ॥ ११ ॥

She had subjugated demons like Keśi, etc. She happens to be the sister of Śrī Kṛṣṇa and Balarāma. All desires get fulfilled by having a look of hers.

ततो गच्छेत विप्रेन्द्रास्तीर्थं महिषसंज्ञकम् ।
यस्य दर्शनमात्रेण मुच्यते सर्वपातकैः ॥ १२ ॥

Then the master brāhmaṇas, go to the centre of pilgrimage called **Mahiśa Tīrtha.** By taking look of it only, one can be free from all sins.

मुक्तिद्वारं ततो गच्छेत्तीर्थं पापप्रणाशनम् ॥ १३ ॥

Then visit the **Mukti Dwāra** – that is, the centre of pilgrimage acting as a door to liberation, which is a reliever of sins.

वसिष्ठेन समानीता मुनिना यत्र गोमती ।
स्नातो भवति गंगायां यत्र स्नात्वा कलौ युगे ॥ १४ ॥

The sage Vasiṣṭha had brought the river Gomatī here. A bath here engenders the same fruits as if one has taken a bath in Gaṅgā in the Kaliyuga.

गोमती निःसृता यस्मात् प्रविष्टा वरुणालयम् ।
तत्र स्नात्वा नरो भक्त्या अश्वमेधफलं लभेत् ॥ १५ ॥

Flowing further down Gomatī has met with the sea here. By a bath here with devotion, a man can attain the fruits of Aśwamedha Yajña, that is the sacrificial fire involving sacrifices of horses.

भृगुणा हि तपस्तप्तं स्थापिता यत्र चांबिका ।
भृग्वर्चिता ततो देवी प्रसिद्धा श्रूयते क्षितौ ॥ १६ ॥

By his austere penance, Bhṛgu had also founded the idol of **Ambikā** here. Hence, in the world, it has been heard to have acqui-red fame in conjunction with its being worshipped by Bhṛgu in the first instance.

संसिद्धिं परमां याति यस्याः संस्मरणान्नरः ।
शिवलिंगान्यनेकानि यत्र सन्ति महीतले ॥ १७ ॥

Man can attain that stage of ultimate accomplishment by remembering the goddess. On the plains of Earth here, there are a good number of Śivaliṅgas.

ततो गच्छेत विप्रेन्द्राः कालिन्दीसर उत्तमम् ।
कालिन्दी सूर्यतनया सरश्चक्रे त्वनुत्तमम् ॥ १८ ॥

Then Oh the upper most brāhmaṇas, proceed to the merito-rious **Kālindi pool.** Kālindi – the daughter of SUN had created this auspicious pool.

तत्र स्नात्वा नरो भक्त्या न दुर्गतिमवाप्नुयात् ।
सांबतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ॥ १९ ॥

A man has never to face any difficult situation by a bath with devotion here. Then the Brāhmaṇas head towards the **Sāmba Tīrtha** – an abater of all sins.

कृत्वा श्राद्धं च विधिवल्लभेद्गोदानजं फलम् ॥ २० ॥

By doing Śrāddha here with all love and application as per prescribed procedure, one can derive the same benefits that result from charities of cow.

गच्छेच्च शांकरं तीर्थं ततस्त्रैलोक्यपावनम् ।
यत्र स्नात्वा नरो भक्त्या लभेद्बहुसुवर्णकम् ॥ २१ ॥

Then go to the **Śaṅkara Tīrtha** that is stated to purify the three worlds. By taking a bath here with devotion, a man obtains abundant gold in his life.

ततो नागसरो गच्छेत् तीर्थं पापप्रणाशनम् ।
पितॄन् सन्तर्प्य विधिवन्नागलोकमवाप्नुयात् ॥ २२ ॥

After this go to the reliever of all sins, that is, the **Nāga Lake – Tīrtha.** Offer libations of water in honour of one's forefathers as per prescribed procedure here entitles one to the abode of Nāga.

लक्ष्मीं नदीं ततो गच्छेद्गच्छन्तीं सागरं प्रति ।
यस्या दर्शनमात्रेण मुच्यते सर्वपातकैः ॥ २३ ॥

Then proceed towards **Lakṣmī River** on its flow ahead towards the sea. A mere look of it, takes away all sins.

श्राद्धे कृते तु विप्रेन्द्राः पितरो मुक्तिमाप्नुयुः ।
दाने मनोरथावाप्तिर्जायते नात्र संशयः ॥ २४ ॥

Oh the master brāhmaṇas, by performing Śrāddha here, one's forefathers obtain liberation. Making charities here results in fulfillment of all desires of the mind beyond doubt.

कंबुसरस्ततो गच्छेत् तीर्थं पापप्रणाशनम् ।
तर्पणे च कृते श्राद्धे ह्यग्निष्टोमफलं लभेत् ॥ २५ ॥

Then go to the centre of pilgrimage which destroys sins and is known as the **Kambu Lake.** Making of libations here to one's forefathers as well as performance of Śrāddha here in their honour yields the fruit of Agniṣṭoma Yajña.

कुशतीर्थं ततो गच्छेत् स्नात्वा सन्तर्पयेत्पितृन् ।
दानं दत्त्वा यथाशक्त्या निर्मलं लोकमाप्नुयात् ॥ २६ ॥

After this go to the **Kuśa Tīrtha** and offer libations of water to forefathers. Charities here as per one's abilities yields one the sacred world.

द्युम्नतीर्थं च तत्रैव सर्वपापप्रणाशनम् ।
कृत्वा श्राद्धं च तत्रैव वाजिमेधफलं लभेत् ॥ २७ ॥

The reliever of all sins **"Dyumna Tīrtha"** is there in its vicinity. By performing Srāddha here, one can obtain the fruits of Vājimedha Yajña. (making sacrifice of horses).

कुशतीर्थं ततो गच्छेत्पितॄणां तृप्तिरक्षया ।
यत्र श्राद्धात् तर्पणाच्च जायते नात्र संशयः ॥ २८ ॥

After this go to the **Kuśa Tīrtha** for the purpose of promoting and preserving contentment of one's forefathers. Making libations of water, to one's forefathers as well as performance of Śrāddha here ensures the same beyond doubt.

जालतीर्थं ततो गच्छेत् सर्वपापहरं शुभम् ।
दुर्वाससा यत्र शप्ताः कोपाद्यदुकुमारकाः ॥ २९ ॥

Then go to the auspicious and reliever of all sins **Jāla Tīrtha.** Durvāsā happened to curse the Yadu princes here out of anger.

देवो जालेश्वरस्तत्र संबभूव उमापतिः ।
जालेश्वरं नरो दृष्ट्वा सद्यः पापात् प्रमुच्यते ॥ ३० ॥

Then Lord Śiva – the husband of Umā – created the Jāleśwara there. Man instantly gets free from sins by just having a look of **Jāleśwara.**

संपूज्य देवं भक्त्या च शिवलोकमवाप्नुयात् ॥ ३१ ॥

By devoted worship of Lord Śiva, one also attains the world of Śiva.

चक्रस्वामिसुतीर्थं च ततो गच्छेद्धि मानवः ।
कृत्वा स्नानं पितृंस्तर्प्य विष्णुलोकमवाप्नुयात् ॥ ३२ ॥

Then human beings need to go to that beautiful Tīrtha known as **Cakraswāmi Tīrtha.** One attains the world of Śrī Viṣṇu by taking a bath here first and then following it up with making libations of water to his forefathers.

जरत्कारुकृतं तीर्थं सर्वपापप्रणाशनम् ।
स्नात्वा तत्र द्विजश्रेष्ठा न दुर्गतिमवाप्नुयात् ॥ ३३ ॥

Then the foremost brāhmaṇas ! go to centre of pilgrimage formed by the sage **Jaratkāru.** Oh the best of brāhmaṇas' by a bath here, a man never encounters difficult situations in life.

ततो गच्छेद्विजश्रेष्ठास्तीर्थं खञ्जनकाभिधम् ।
आसीत् खञ्जनको नाम दैत्यश्चातिबलान्वितः ॥ ३४ ॥

Then Oh the best of Brāhmaṇas ! go to the place of pilgrimage named **Khañjanaka.** There was a powerful demon named Khañjanaka. It has been heard that the same.

ततः खञ्जनकं तीर्थं तस्य नाम्नेति विश्रुतम् ।
तत्र स्नात्वा नरो याति सोमलोकं न संशयः ॥ ३५ ॥

Centre of pilgrimage has been named after the same demon. By a bath there, men go to the world of Soma beyond any doubt.

सन्ति तीर्थान्यनेकानि सुगुप्तानि द्विजोत्तमाः ।
तानि गच्छेत्तु विप्रेन्द्राः सर्वपापापनुत्तये ॥ ३६ ॥

Oh the good Brāhmaṇas ! there have been many centres of pilgrimage here lying undisclosed / uncovered. One can raise oneself above all sins by going there.

ततो गच्छेद्विजश्रेष्ठास्तीर्थमानकदुन्दुभेः ।
शूरतीर्थं परमकं गदतीर्थमतःपरम् ॥ ३७ ॥

Then Oh the best brāhmaṇas ! go to the place of pilgrimage known as **Dundubhi.** A visit here needs to be followed by a visit to the supreme **"Śiva Tīrtha"** and **Gada Tīrtha.**

गावल्गणस्य तीर्थं च अक्रूरस्य महात्मनः ।
बलदेवस्य तीर्थं तु उग्रसेनस्य चापरम् ॥ ३८ ॥

There is the Gavalgaṇa and the Tīrtha of the great soul **Akrūra** here. (Sañjaya Tīrtha). There are also the Tīrthas respectively of **Balarāma** and **Ugrasena** here.

अर्जुनस्य च तीर्थं तु सुभद्रातीर्थमेव च ।
देवकीतीर्थमाद्यं तु रोहिणीतीर्थमेव च ॥ ३९ ॥

There is also the Tīrtha of **Arjuna** as well as of **Subhadrā** here. There are also a **Devāki Tīrtha** and a **Rohiṇi Tīrtha** here.

उद्धवस्य च तीर्थं तु सारंगाख्यं तथैव च ।
सत्यभामाकृतं तीर्थं भद्रातीर्थमतःपरम् ॥ ४० ॥

The **Uddhava Tīrtha** as well as the **Sāraṅga Tīrtha** are also there. **Satyabhāmā** and **Bhadrā** have also made prominent Tīrthas here.

जामदग्न्यस्य तीर्थं तु रामस्य च महात्मनः ।
भासतीर्थं च तत्रैव शुकतीर्थमतःपरम् ॥ ४१ ॥

The great soul **Paraśurāma** has also made a Tīrtha here for His father Jamadagni. Prominent places of pilgrimage like **Bhāsa Tīrtha** and **Śuka Tīrtha** are also there.

कर्दमस्य च तीर्थं तु कपिलस्य महात्मनः ।
सोमतीर्थं च तत्रैव रोहिणीतीर्थमेव च ॥ ४२ ॥

Tīrthas for **Kardama** and the great soul **Kapila** are also there. There are also **Soma Tīrtha** and **Rohiṇi Tīrtha.**

एतान्यन्यानि संक्षेपान्मया वः कथितानि च ।
सर्वपापहराणीह मोक्षदानि न संशयः ॥ ४३ ॥

In this way, I have made a mention of the other centres of pilgrimage here in brief. These who remove all sins and yield liberation for one without any doubt.

प्रच्छन्नानि द्विजवरास्तीर्थानि कलिसंक्रमे ।
प्लावितानि समुद्रेण पांसुनाऽप्युदकेन च ॥ ४४ ॥

Oh the chief brāhmaṇas most of the centres of pilgrimage have receded to background with the advent of Kaliyuga. Either they have been innundated by the sea water or have got buried underneath the sand of the sea.

एतन्मया वः कथितं संक्षेपात् तीर्थविस्तरम् ।
आत्मप्रज्ञानुमानेन किमन्यच्छ्रोतुमिच्छथ ॥ ४५ ॥

Oh brāhmaṇas, this is the detailed account of the centres of pilgrimage which I have described to you in brief and based on my

self awareness and imagination. What more do you all desire to listen from me ?

श्रृणुयात् परया भक्त्या तीर्थयात्रामिमां द्विजाः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ४६ ॥

By listening to the accounts about them with due faith and by undertaking visits to such centres with all earnestness, Oh brāhmaṇas, one goes to the Abode of Śrī Viṣṇu becoming free from all sins.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये तीर्थवृन्दमाहात्म्यवर्णनं नाम षोडशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Sixteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth **Dwārakā** *Māhātmyam relating to the description of the group of Tīrthas and their eminence.*

Oṁ Śrī Kṛṣṇārpaṇamastu.



For the benefit of devotees, the Tīrthas and pilgrim centres mentioned in this Adhyāya is listed below :

1. Gada Tīrtha
2. Naga Tīrtha
3. Bhadra Tīrtha
4. Chitra Tīrtha
5. Chandrabhāga Tīrtha
6. Mahiśa Tīrtha
7. Mukti Dwāra.
8. Kālindi pool.

9. Sāmba Tīrtha
10. Śankara Tīrtha.
11. Lakṣmī River.
12. Kambu Lake.
13. Kuśa Tīrtha.
14. Druma Tīrtha.
15. Jāla Tīrtha
16. Cakraswāmi Tīrtha
17. Khari janaka
18. Śiva Tīrtha
19. Akrūra Tīrtha
20. Balarāma Tīrtha
21. Ugrasena Tīrtha
22. Arjuna Tīrtha
23. Subhadra Tīrtha
24. Devaki Tīrtha
25. Rohiṇi Tīrtha
26. Uddhava Tīrtha
27. Sāranga Tīrtha
28. Sayabhāma Tīrtha
29. Paraśurāma Tīrtha
30. Bhāsa Tīrtha
31. Śuka Tīrtha
32. Kapila Tīrtha
33. Kardama Tīrtha
34. Soma Tīrtha.
35. Dundubhi Tīrtha
36. Sanjaya Tīrtha.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ सप्तदशोऽध्यायः – Adhyāya 17

Ślokas 1 to 56

Breaking of ego of Rukmi and the servants of God

प्रह्लाद उवाच— Prahlāda Said :

कृत्वाऽभिषेकं तीर्थेषु यथावद्दत्तदक्षिणः ।
पूजयेच्च ततो देवं कृष्णाख्यं पुरुषं परम् ॥ १ ॥

So get yourselves sprinkled with the water or have a bath at Tīrthas and make donations/charities as stated. Worship the God Śrī Kṛṣṇa who is the ultimate – supreme manifestation of masculinity.

ऋषय ऊचुः— The sages said :

पूजाविधिं तु कृष्णस्य श्रोतुकामाः समासतः ।
कथयाऽऽचरणोपेतं यथावद्दैत्यसत्तम ॥ २ ॥

The virtuous demon ! We desire to hear about the ways of worshipping Śrī Kṛṣṇa in the whole. Please tell us about the ways to adopt.

द्वारपालाश्च के तत्र कः पूर्वं कश्च पृष्ठतः ।
पुरीयं सर्वतो दैत्य तिष्ठते केन पालिता ॥ ३ ॥

Who are the doorkeepers there to the abode of Śrī Kṛṣṇa ? Who are there on the front as well as in the rear ? Oh demon King ! Who is it that protecting and defending the palace of Śrī Kṛṣṇa from all sides ?

आनुपूर्व्यात् समासेन पूजनीया यथाविधि ।
कथयस्व विधिज्ञोऽसि कृष्णैकचरणप्रियः ॥ ४ ॥

Please tell us the details to be followed and as per prescribed procedure with regard to worship of Śrī Kṛṣṇa ! In any case, You are so fond of the Pādas of Śrī Kṛṣṇa. Hence, You are aware of the ways of worshipping Him. Therefore, please tell us".

प्रह्लाद उवाच— Prahlāda said :

श्रूयतां पूजनं विप्राः श्रुतपूर्वं विधानतः ।
कलौ कृष्णस्य विप्रेन्द्रा यथावदनुपूर्वशः ॥ ५ ॥

Oh brāhmaṇas, You all must have heard about ways of worshipping Śrī Kṛṣṇa as have been spoken about before. I shall describe you the procedure regarding the same in the Kaliyuga.

पूर्वद्वारस्थितान् देवान् शृणुध्वं सुसमाहिताः ।
जयंतः प्रथमं पूज्यः सर्वपापहरः शुभः ॥ ६ ॥

Listen carefully about the God situated at the door on the Eastern side of the Kṛṣṇa Temple. He is **Jayanta** and is to be worshipped at the first instance. He is auspicious as far as doing away with the sins is concerned.

स्थापितो देवराजेन पूजार्थं केशवस्य हि ।
तस्यैवानुचरान् वक्ष्ये तान्निबोधत सत्तमाः ॥ ७ ॥

Oh the virtuous brāhmaṇas ! Indra at the first instance founded the idol of Jayanta for the purpose of worship of Keśava. I am going to describe about his followers.

वज्रनाभः सुनाभश्च वज्रबाहुर्महाहनुः ।
वज्रदंष्ट्रो वज्रधारी वज्रहा वज्रलोचनः ॥ ८ ॥

श्वेतमूर्धा श्वेतमाली जयन्तानुचराश्च ते ।
एते शस्त्रोद्यतकरा रक्षन्ते तमहर्निशम् ॥ ९ ॥

Vajranābha, Sunābha, Vajrabāhu, Mahāhanu, Vajrádamṣṭra, Vajradhāri, Vajrahā, Vajralocana, Śvetamudrā, Śvetamāli are all the followers of Jayanta. Bearing arms in their hands, they all defend him day and night.

पूर्वद्वारे सुसंनद्धा जयन्तोद्देशकारिणः ।
पूर्वद्वारे च रक्षार्थं नरनाथो विनायकः ॥ १० ॥

They assist Jayanta in compliance of his directions at the door on the Eastern side of his palace. Vināyaka is their master on the same side supervising Jayanta's security needs.

तरुणार्कश्च वै सूर्यो देव्यो वै सहमातरः ।
ईश्वरश्चापि दुर्वासा नागराजस्तु तक्षकः ॥ ११ ॥

The SUN with its ever-manifest bright rays, the seven mother Goddess, Īśwara, Durvāsā, Takṣaka – the King of Nāgas

सेनानीः कार्तिकेयश्च राक्षसश्च महाहनुः ।
तत्र दीर्घनखोनाम दानवः सुप्रतिष्ठितः ॥ १२ ॥

are placed there. Senāni, Kārtikeya and the demons Mahāhanu as well as the Dīrghanakha are also well-placed there.

विश्वावसुश्च गन्धर्वो मेनका च वराप्सराः ।
सनत्कुमारसहितो वसिष्ठो भगवान् ऋषिः ॥ १३ ॥

Viśwāvasu, Gandharva, divine beauties including Menakā, the sage of gods, Vasiṣṭha are also present there along with Sanaka.

एते पूज्याः पूर्वतस्तु न्यग्रोधश्च महाद्रुमः ।
पूर्वद्वारस्थिता ह्येत आग्नेयाञ्छृणुताथ मे ॥ १४ ॥

On the East, one has to worship all of them. After this as one heads ahead, he will come across a big banyān tree. Now listen from me about the Āgneya direction – that is – South-East.

ज्वालामुखोऽथ रक्ताक्षः स्मशाननिलयः क्रथः ।
मांसादो रुधिराहारः कृष्णः कृष्णजटाधरः ॥ १५ ॥

Here Śrī Kṛṣṇa is visible in a form with face emitting excessive brightness and eyes red and blood shot, Eating meat and drinking blood, Śrī Kṛṣṇa here bears black matted hair and His Abode is stated to be a cemetery. (He exhibits so).

त्रासनो भञ्जनश्चैव ह्याग्न्येय्यां दिशि संस्थिताः ।
दिशं रक्षंति संनद्धा दक्षिणां शृणुताथ मे ॥ १६ ॥

Excessively fearsome tormentors are placed in the Āgneya direction (that is South-East). Now listen about them bearing arms in hands and defending the Southern direction.

दण्डपाणिर्महानादः पाशहस्तः सुलोचनः ।
अनिवर्त्यक्रमश्चैव तथा दुंदुभिनिस्वनः ॥ १७ ॥

Danḍapāṇi, Mahānāda, Pāśahasta, Sulocana, Anivartya Krama as well as Dundubhi, Niswana are there in the Southern direction.

खरस्वनो घर्घरवाक् तथा मौनप्रियः सदा।
मल्लिकाक्षश्च एतेषां प्रणतो द्वारपालकः ॥ १८ ॥

Kharaswana, Ghargharvāk Mounapriya and Mallikākṣa are the efficient door keepers here.

दक्षिणद्वाररक्षार्थं दुन्दुभिश्च विनायकः।
महिषार्कश्च वै सूर्यो भूषणश्च तथेश्वरः ॥ १९ ॥

There are Dundubhi, Vināyaka, the radiant Mahiṣa, the SUN, Bhūśana and Īśwara to efficiently defend the Southern front.

चण्डिका च तथा देवी ह्यूर्ध्वबाहुश्च राक्षसः।
पद्माक्षः क्षेत्रपालश्च नागश्चाश्वतरस्तथा ॥ २० ॥

The goddess Chandrikā, the demon Padmākṣa, the Kṣetra-pāla and the Nāga Aśvatara are also there.

चित्रांगदश्च गन्धर्व उर्वशी च वराप्सराः।
यो राजा सर्ववृक्षाणां शालश्चापि महाद्रुमः ॥ २१ ॥

The Gandharvas named Citrāṅgada and Ūrvasi – the best of divine beauties are there. The great among the trees and their King, the tall and stately Śāla is also there.

सनातन ऋषिश्रेष्ठो ह्यगस्त्यश्च महातपाः।
एते याम्यदिशि द्वारं रक्षन्ति सुसमाहिताः ॥ २२ ॥

The eternal and best of the sages Agastya known for his austerity is also there and all of them together and with due care and caution, protect and defend the southern front.

गीतकृन्नर्तको नग्नः कंबली दहनप्रियः।
हसनो नेत्रभंगश्च भ्रूविकारो विजृंभकः ॥ २३ ॥

There are singing and dancing belles there making movements with their eyes, eyelids with all pleasure. At the same time, they appear as if making a mockery of themselves appearing like naked – that is – skinned hens to be dearly offered to the fire to get burnt.

मुशली प्रभुरेतेषां संनद्धो वर्तते द्विजाः ।
रक्षन्ति नैर्ऋतीमाशां पश्चिमां शृणुतापरान् ॥ २४ ॥

Oh Brāhmaṇas with abundance of maces and arms in their hands the God's security is strongly entrenched there. They also equally defend the South-west direction with all promptness. Next comes the western front.

स्वस्तिकः शंखमूर्धा च नीलवासाः शुभाननः ।
पाशहस्तः शूलहस्त एकपादेकलोचनः ॥ २५ ॥

Svastika, Śaṅkhamurdhā, Nīlavāsā, Śubhānana, Pāśahasta, Śūlahasta and Ekpādekalochana are visible here.

पश्चिमायां दिशि तथा पुष्पदन्तो विनायकः ।
उद्धवार्कश्च वै सूर्यः शिवः सत्राजितेश्वरः ॥ २६ ॥

Vināyaka having flowers on his denticle is also there on the western direction. There are also Uddhava, the SUN, with its bright rays, Indra and the invincible Śiva are also there.

तुंबुरुर्नाम गन्धर्वो घृताची च वराप्सराः ।
महोदरश्च नागेन्द्रो राक्षसश्च घटोत्कचः ॥ २७ ॥

The Gandharva named Tumburu, the prominent divine beauty named Ghṛtāci, the King of the nāgas called Mahodara and the demon Ghaṭotkaca are also there.

दैत्यः पञ्चजनोनाम ऋषिः कश्यप एव च ।
देवी कपालिनीनाम अश्वत्थस्तु महाद्रुमः ॥ २८ ॥

The demon named Pañcajana and the sage Kaśyapa are there. The Goddess named Kapālini and the great holy Aśwattha, that is, the fig tree are also there.

कपिलः क्षेत्रपालश्च प्रतीचीं पांति वै दिशम् ।
नमस्कार्यास्तथा पूज्या वायव्यां शृणुतापरान् ॥ २९ ॥

Kapila and Kṣetrapāla always eager to retaliate defend the same direction. After saluting one has to worship all of them. Now listen about the Vāyavya, that is, North west quarter.

भंजनो भैरवश्चैव कालिकोऽथ घटोदरः ।
झंझकामर्दनः पिंगो रुरुः सर्वभुजो व्रणी ॥ ३० ॥

One can see Bhañjana, Bhairava, Kālika, Ghaṭodara, Jhañjhakā-mardana, Piṅga, Ruru, Sarvabhuja and Vraṇī here equipped with arms in hands to retaliate.

सुपार्श्वः प्रभुरेतेषां संनद्धः पालयन्दिशम् ।
उदीच्यां दिशि विप्रेन्द्राः श्यामलश्च गणाधिपः ॥ ३१ ॥

In this way surrounded well from sides the God is guarded and protected. Oh the master of brāhmaṇas ! Vināyaka, Śyāmala, is on the Northern quarters.

मन्वन्तको विरूपाक्षो गोलकः श्वेतसंप्लुतः ।
उन्मत्तः प्रभुरेतेषामुदीच्यां पालयन्दिशम् ॥ ३२ ॥

Besides, the Lord is guarded on the Northern front by Manvantaka, Virūpākṣa, Golaka, Śwetasampluta and Unmatta. In the centre, the SUN, Maheśwara, the Lord of Indra,

मूलस्थानश्च वै सूर्य इन्द्रेशश्च महेश्वरः ।
देवी कण्ठेश्वरीनाम क्षेत्रपालश्च खञ्जनः ॥ ३३ ॥

The Goddess Kānteśwari and the bird Khañjana are the defenders. Besides Vāsuki,

वासुकिर्नागराजश्च कूर्मपृष्ठश्च दानवः ।
सनकश्च ऋषिश्रेष्ठो गोलको राक्षसस्तथा ॥ ३४ ॥

The King of Nāgas, the foremost sage Sanaka and the demons – namely Karmapṛṣṭha and Golaka are there in this quarter.

नारदोनाम गन्धर्वो रंभा चैव वराप्सराः ।
एते पूज्याः प्रयत्नेन प्लक्षो नाम महाद्रुमः ॥ ३५ ॥

The Gandharva named Nārada, the divine beauty Rambhā and the great banyan tree are also there one has to worship them all, with due care.

यक्षेशः सवितानाम श्यामः पूज्यः प्रयत्नतः ।
ऐशान्यां दिशि विप्रेन्द्राः स्थिता ये तान्वदाम्यहम् ॥ ३६ ॥

The Lord of Yakṣa – Savitā is there. Worship Shyāma there with due efforts. Oh the master brāhmaṇas ! Now I am going to tell you about all those placed in the North-East direction.

दुर्धरो भैरवारावः किंकिणीको महाबलः ।
करालो विकटो मूलो बलिभुक्तो बलिप्रियः ॥ ३७ ॥

Durdhara, Bhairavārāva, the very strong Kṅkiṇīka, Karāla, Vikaṭa, Mūla, Balibhukta and Balapriya are there in the North-Eastern side.

एतेषां क्षेत्रपालानां सस्त्रीणां च द्विजोत्तमाः ।
नेता प्रभुश्च स्वामी च जयन्तः पालकस्तथा ॥ ३८ ॥

Oh Brāhmaṇas, along with all these guardians of the region accompanied by their wives, there is their leader, their lord and over all guardian Jayanta also present there.

निगृह्णात्यनुगृह्णाति रक्षिता पुरवासिनाम्।
जयन्तादेशमादाय ते दुष्टान् घातयन्ति च ॥ ३९ ॥

They help in checking/sub-duing the invaders and that way protect the inhabitants of the city. Following the commands of Jayanta, they strike down the wicked and the vicious.

नागस्थलस्थितः स्वामी जयन्तः पालकः सदा।
नागराजैः परिवृतः पूजनीयः प्रयत्नतः ॥ ४० ॥

Jayanta is always their master and protector with the place occupied by Nāgas. Surrounded by Nāgas kings, he is worthy of worship with all care and endeavour.

मांसप्रियमुखाश्चैत ऐशानीं पांति वै दिशम्।
सहस्रशीर्षको देवः शेषो नागस्थलस्थितः।
अनन्तो वासुकिश्चैव तक्षकः पद्म एव च ॥ ४१ ॥

As Carnivorous, they are fond of meat. They defend the North-East quarter. The thousand-headed celestial being Śeshanāga is present here in the place occupied by Nāgas. The eternal Vāsuki, Takṣaka, and Padma are also present here in this direction.

शंखः कंबलकश्चैव नागश्चाश्वतरस्तथा।
मुक्तकः कालियश्चैव जनकोऽथापराजितः ॥ ४२ ॥

Śankha, Kambalaka and the Nāga Aśwatara as well as Muktaka and Kāliya are present here. Besides Janaka and Aparājita are there.

कर्कोटकमुखा नागास्ते च सन्ति सहस्रशः।
ते पूज्या गंधपुष्पैश्च बलिभिर्धूपदीपकैः ॥ ४३ ॥

There are also thousands of Nāgas here having faces similar to cucumber. They are all worshipable with perfume, flowers,

sacrifices as well as with lighting of incense sticks and earthen lamps.

पायसेन च मांसेन ह्यन्नाद्यैः सुरया तथा ।
ततः संपूज्य देवेशं जयंतं रक्षिणां वरम् ॥ ४४ ॥

Worship them by offering rice cooked with milk and sugar. Offer meat, varieties of grains and intoxicating beverages. After them worship Jayanta – (offering meat is to delude the wicked.)

गंधपुष्पोपहारैश्च धूपवस्त्रादिभूषणैः ।
ततो गच्छेद्द्विजश्रेष्ठाः कृष्णं देवकिनन्दनम् ।
संपूज्यः प्रथमं तत्र गणेशो रुक्मिसंज्ञकः ॥ ४५ ॥

the leader of them as defenders by perfume, flowers, by lighting incense sticks and by making presents of clothes as well as ornaments. Oh the foremost brāhmaṇas ! after this go near Śrī Kṛṣṇa whom Devaki happened to rear up as her son. Before this, worship the chief of his followers named Rukmi first of all.

ऋषय ऊचुः— Ṛṣis said :

कथं स रुक्मिदैत्येन्द्रो यो दुष्टो गणतां गतः ।
साक्षाद्भगवतो द्वारि प्रत्यहं पूज्यते नरैः ॥ ४६ ॥

How could that wicked and King of the demons Rukmi be possible ? And for that matter how could he be positioned before the door of the God evoking worship of humans every time ?

श्रीप्रह्लाद उवाच— Śrī Prahlāda Said :

कृष्णाय रुक्मिणीं दातुं यदा भीष्मक उद्यतः ।
तद्द्वेषात् क्रोधसंयुक्तो रुक्मी चैद्यममन्यत ॥ ४७ ॥

When the King Bhīmaka tied up Rukmiṇī in a marital bond with Śrī Kṛṣṇa, then Caidya – Śiśupāla got angry and took Rukmiṇī away some where else.

यदा जहार भगवान् रुक्मिणीमंबिकालयात् ।
सर्वान् विद्राव्य वै भूपान् जरासन्धमुखान् रणे ॥ ४८ ॥

Then the God seized Rukmiṇī from the abode of Ambikā and retaliating through battle, He made all including the Sovereign Jarāsandha to flee.

तदा रुक्मी महाबाहुर्भीष्मकस्य सुतो बली ।
नाहत्वा विनिवर्तिष्ये तमहं यादवं रणे ॥ ४९ ॥

Then the powerful son of Bhīṣmaka – namely Rukmi resolved in his mind that he would not return till he killed the Yādava in a battle.

प्रतिज्ञां सर्वभूपानां शृण्वतां कृतवान् द्विजाः ।
एवमुक्त्वा स सन्नद्धो युद्धाय परिधावितः ॥ ५० ॥

Then Oh brāhmaṇas, after making all the Kings apprised of such a vow of him, he then stepped out, equipped with arms and weapons to fight.

अक्षौहिण्या दलेनैवायुद्ध्यत् कृष्णेन भो द्विजाः ।
स युध्यमानः कृष्णेन वध्यमानो हतौजसः ॥ ५१ ॥

With a well equipped army, he then fought with Śrī Kṛṣṇa, but got defeated and killed by Śrī Kṛṣṇa. (Not killed).

बद्धो भगवता तत्र कृत्वा वैरूप्यमेव च ।
रामेण बंधनान्मुक्तो मरणाय मतिं दधौ ॥ ५२ ॥

After killing him, the God made him to have an **ugly appearance.** But then Balarāma released him from the bondage.

रुक्मिणी भ्रातरं दृष्ट्वा मरणे कृतनिश्चयम् ।
उवाच कृष्णं वैदर्भी भ्रातरं ह्यानयस्व मे ॥ ५३ ॥

After that he made up his mind to die. Seeing her brother determined to die, Rukmiṇī, the daughter of the King of Vaidarbha, asked Śrī Kṛṣṇa to get her brother back.

ततस्तत्प्रियकामार्थमनुमान्य जनार्दनः ।
चकार पार्षदां मध्ये प्रवरं विघ्ननाशनम् ॥ ५४ ॥

Then after cajoling His Dear Rukmiṇī, Janārdana made one of His best followers as Vighnanāśaka.

एतस्मात्कारणाद्विप्राः प्रथमं पूज्यते सदा ।
गंधधूपाक्षतैर्वस्त्रैर्मोदकैस्तं प्रतर्पयेत् ॥ ५५ ॥

Oh Brāhmaṇas, it is due to this reason that he is worshipped at the outset. His pleasure can be earned by worshipping Him with offerings of perfume, unbroken grains,

तस्मिंस्तुष्टे जगन्नाथस्तुष्टो भवति नान्यथा ॥ ५६ ॥

laddos, and with lighting of incense sticks. There is no other way than this to please the Lord of the world.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये भगवत्परिचारकवर्गकथनपूर्वक-रुक्मिगर्वपरिहार-वृत्तान्तवर्णनं नाम सप्तदशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Seventeenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam about the breaking of ego of Rukmi and the servants of God.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ अष्टादशोऽध्यायः – Adhyāya 18

Ślokas 1 to 51

Humiliation of Durvāsā by demons

श्रीप्रह्लाद उवाच— Śrī Prahlāda said :

पूजयेद्गणनाथं तं रुक्मिणं रुक्मभूषितम् ।
दुर्वाससं च कृष्णं च बलभद्रं च भक्तितः ॥ १ ॥

Worship of Rukmiṇī – the leader of all followers and decorated with gold. With due devotion also worship Durvāsā, Śrī Kṛṣṇa and Balarāma.

यजत्येको महायज्ञैः संपूर्णवरदक्षिणैः ।
एकं पश्यति देवेशं कृष्णं तुल्यफलौ हि तौ ॥ २ ॥

One may involve oneself in austere Yajña acompanied by making the religious fee in a holistic manner to derive the desired boon. Comparable fruits to this can equally be obtained by simply having a look of Śrī Kṛṣṇa.

वापीकूपतडागानि करोत्येकः समाहितः ।
एकः पश्यति देवेशं कृष्णं तुल्यफलौ हि तौ ॥ ३ ॥

To fulfill one's devotion towards gods, one makes or digs up a well or a little bigger water reservoir or even a pond. But the fruits accruing to such activities can be yielded by taking a look of Śrī Kṛṣṇa just once.

गोभूतिलहिरण्यादि ददात्येको दिनेदिने ।
एकः पश्यति देवेशं कृष्णं तुल्यफलौ हि तौ ॥ ४ ॥

One donates cows, sesame, land and gold for days together. But one gets comparable fruits of such donations by just having a look of the God, Śrī Kṛṣṇa.

प्राणायामादिसंयुक्तो जपध्यानपरायणः ।
एकः पश्यति देवेशाः कृष्णं तुल्यफलौ हि तौ ॥ ५ ॥

Attended with Prāṇāyāma one takes the name of any particular God repeatedly in mind and concentrates the mind on God with all sincerity. But comparable fruits to all these can also be had by having a look of Śrī Kṛṣṇa.

जाह्नव्यादिषु तीर्थेषु सुस्नात्वैकः समाहितः ।
एकः पश्यति देवेशं कृष्णं तुल्यफलौ हि तौ ॥ ६ ॥

One takes a bath in Jāhnavi (Gaṅgā) including other places of pilgrimage with all earnestness. But similar fruits can be had by just having a look of the God Śrī Kṛṣṇa.

त्रिभिर्विक्रमणैर्येन विक्रांतं भुवनत्रयम् ।
त्रिविक्रमं च तं दृष्ट्वा मुच्यते पातकक्षयात् ॥ ७ ॥

By Just three steps, the Trivikrama had encompassed the three worlds. By having a look of Trivikrama, a man gets himself free from the sins of the three worlds.

ऋषय ऊचुः— The sages said :

कथं त्रैविक्रमी मूर्तिरागतेयं धरातले ।
कलान्यासाच्च कृष्णत्वं कदेयं प्राप्तवत्यथ ॥ ८ ॥

"How could the idol of Trivikrama come up on the Earth's surface ? When did it acquire the impression of Śrī Kṛṣṇa on it ?

दैत्यसंशयमस्माकं छेत्तुमर्हस्यशेषतः ।
दुर्वाससश्च कृष्णस्य संभवः कथ्यतामिति ॥ ९ ॥

Oh ! demon King ! please dispell our doubts in this regard. How could there be togetherness of Śrī Kṛṣṇa and Durvāsā. Please explain all this to us."

प्रह्लाद उवाच— Prahlāda said :

तच्छ्रूयतां द्विजश्रेष्ठा यथा मूर्तिस्त्रिविक्रमी ।
दुर्वाससा समायुक्ता संभूता धरणीतले ॥ १० ॥

Oh the foremost brāhmaṇas, listen as to how could it be possible that the idol of Trivikrama and Durvāsā appeared beside each other on the Earth.

पूर्वं कृतयुगस्यांते बलिना च पुरंदरः ।
निर्जित्य भ्रंशितः स्थानात् तदर्थं मधुसूदनः ॥ ११ ॥

Earlier, as the Kṛtayuga came to an end, Bali defeated Indra – the King of gods and as a result both Indra and Madhusūdana had to desert heaven.

कश्यपाद्वामनो जज्ञे ततोऽभूच्च त्रिविक्रमः ।
त्रिभिः क्रमैर्मिताल्लोकानाक्रम्य मधुहा हरिः ॥ १२ ॥

But then to restore heaven to Indra, Trivikrama appeared in his dwarf incarnation through the Yajña of Kaśyapa and measured the three worlds by just three steps of Him.

बलिं चकार भगवान् पातालतलवासिनम् ।
भक्त्या त्वनन्यया कृष्णो दैत्येन परितोषितः ॥ १३ ॥

The God then sent Bali to the nether world and made him to remain content as a King of the subjects there.

स्वयं चैवाऽवसत्तत्र भक्त्या क्रीतो हरिस्तदा ।
अनुग्रहाय भगवान् द्वारपालो बभूव ह ॥ १४ ॥

By his as well as the devotion of others, the demon Bali satisfied Śrī Kṛṣṇa. Then the God on His own remained stationed there in exchange of Bali's devotion. To grant him a favour, the God placed Himself there as a watchman at his door.

दुर्वासाश्चापि भगवानात्रेयो मुनिसत्तमः ।
अटंस्तीर्थानि मोक्षार्थं मुक्तिक्षेत्रमचिंतयत् ॥ १५ ॥

Roaming here and there about the centres of pilgrimage in quest for liberation, Durvāsā – the celebrated sage then reached there and began to consider it fit for emancipation.

एवं चिंतयमानः स ज्ञानदृष्ट्या महामुनिः ।
गोमत्या संगमो यत्र चक्रतीर्थेन भो द्विजाः ॥ १६ ॥

Thinking like this from the angle of knowledge, the great sage then arrived at the confluence of Gomatī with the sea known as Cakra Tīrtha at present.

तन्मुक्तिक्षेत्रमाज्ञाय गमनाय मतिं दधे ।
सोऽतीत्य नगरग्रामानुद्यानानि वनानि च ॥ १७ ॥

Thinking that the same place would serve the purpose of liberation for him, he made up his mind to go there and headed towards it crossing through villages, cities, gardens and forests.

आनर्तविषयं प्राप्य दैत्यभूमिं विवेश ह ।
निःस्वाध्यायवषट्कारां वेदध्वनिविवर्जिताम् ॥ १८ ॥

After arriving at his desired region, he entered into the land of the demon known as "Ānarta". But muttering or sayings of the Veda or its study was prohibited in that region.

कुशेन दैत्यराजेन सेवितां पालितां तथा ।
बहुम्लेच्छसमाकीर्णामधर्मोपार्चकैर्जनैः ॥ १९ ॥

Kuśa, the King of demons had reigned over the region and the subjects were thus served and looked after by him. The people in his kingdom were mostly and used to live by unrighteous (adhārmic) means.

प्रत्यासन्नामिति ज्ञात्वा चक्रतीर्थमगाद्द्विजः ।
स्नात्वा च संगमे पुण्ये मोक्ष्येऽहं च कृताह्निकः ॥ २० ॥

But aware of the presence of Cakratīrtha in its immediate vicinity, Durvāsā decided to take bath there at the auspicious spot of confluence of Gomatī with the sea and to comply with his daily chore of religious ritual as a practice with an eye of liberation.

इति कृत्वा स नियमं ययौ शीघ्रं मुनिस्तदा ।
स्नात्वा शीघ्रं प्रयास्यामि दैत्यभूमिं विहाय च ॥ २१ ॥

Deciding like this, the sage then thought for himself that it would be better for him to have a bath there fast and leave the land of the demon.

इत्येवं चिंतयन् मार्गे शीघ्रमेव जगाम सः ।
दृष्ट्वा च संगमं पुण्यं गोमत्या सागरस्य च ह ॥ २२ ॥

Resolving like this, he then moved ahead fast on his pathway and happened to see the meritorious place where Gomatī met with the sea as he proceeded ahead.

निधाय वाससी तत्र मृदमालभ्य गोमयम् ।
शिखां च बद्ध्वा करयोः कृत्वा च नियतः कुशान् ।। २३ ।।

Then he put off his clothes and got his body annointed with cowdung and mud. Then after dying up the tuft of hair on the crown of his head and with the sacred grass Kuśa in hand.

यावत्स्नाति च विप्रोऽसो दृष्टो दैत्यैर्दुरात्मभिः ।
ब्रुवंतः कोऽयमित्येवं हन्यतां हन्यतामिति ।। २४ ।।

He got himself almost prepared to take a bath there as per prescribed procedure. But when the brāhmaṇa was taking a bath there the notorious demons happened to see him and shouted, who is this man ?

अस्मभिः पालिते देशे कः स्नाति मनुजाधमः ।
ब्रुवंत इति जघ्नुस्ते जानुभिर्मुष्टिभिस्तथा ।। २५ ।।

Who is he ? let's go and slay him. In this region of ours looked after us who is this man foolish enough to have a bath ? Saying like this, they all then took hold of him by his hips and knees and began to strike him with their clenched fists.

ब्राह्मणोऽहं न हंतव्यः श्रुत्वा चाऽतीव पीडितः ।
तं दृष्ट्वा हन्यमानं तु ब्राह्मणं तैर्दुरात्मभिः ।। २६ ।।

The brāhmaṇas, as he was suffering from pain, began to tell them, "I am a brāhmaṇa, hence not fit to be killed". After hearing these words of him and after noticing that the wicked demons were out to kill.

निवारयामास च तान् रुरुर्नाम महासुरः ।
जगृहुस्तस्य वस्त्राणि कुशांस्ते चिक्षिपुर्जले ।। २७ ।।

The brāhmaṇa, the great demon among them named Ruru, prevented them from doing so. Taking hold of the clothes of the

brāhmana left on the shore as well as the sacred grass Kuśa, the demons in any case, threw him into the water.

चकर्षुश्चरणौ गृह्य शपन्तो दुष्टचेतसः ।
पदे गृहीत्वा तमृषिं नीत्वा सीम्नि व्यसर्जयन् ॥ २८ ॥

Dragging him by feet and making him swear not to comeback, the wicked demons made him forcibly out of the boundary of their territory.

तं तदा मूर्छितप्रायं दृष्ट्वोचुः कुपिताश्च ते ।
अत्रागतो यदि पुनर्हनिष्यामो न संशयः ।
आनर्तविषयांस्तान् वै दृष्ट्वा तत्र जलाशयम् ॥ २९ ॥

Seeing the brāhmaṇa about to faint, the demons got angry again and told him, "If you happen to come here again, we shall kill you beyond any doubt. Do not look at the Ānarta Kingdom and the pond there in".

प्राणसंशयमापन्नस्ततश्चिंतापरोऽभवत् ।
शप्येऽहं यदि दैतेयांस्तापसः किं व्ययेन मे ॥ ३० ॥

Sensing that his life was in danger, Durvāsā began to worry excessively expended on penance if he, at all, cursed the demons. He told himself within that the rules of austerity on his part had already been violated

अथवा नियमभ्रष्टस्त्यक्ष्ये चेदं कलेवरम् ।
मम पक्षं च कः कुर्यात् को मे दास्यति जीवितम् ॥ ३१ ॥

and moreover his body had happened to decay. Hence the best course on his part would be to part with the body. In any case, who, taking his side, would impart him life at the juncture ?

चक्रतीर्थे च कः स्नानं कारयिष्यति मामिह ।

को वा दैत्यगणानेताञ्छक्तो जेतुं महामृधे।
तं विना पुण्डरीकाक्षं भक्तानामभयप्रदम् ॥ ३२ ॥

He told himself, "Who could help him to have a bath at Cakrä Tīrtha ? And for that matter except for the lotus eyed – Śrī Viṣṇu who could win this ground of powerful demons in a fight and make the devotees free from fear ?

ब्रह्मादीनां च नेतारं शरणागतवत्सलम्।
चक्रहस्तं विना मेऽद्य कोऽन्यः शर्मप्रदो भवेत् ॥ ३३ ॥

Except for the God bearing the discus in hands and happening to be the leader of gods like Brahmā etc., and equally fond of all taking refuge under him, who else could protect him ?"

इति ध्यात्वा च सुचिरं ज्ञात्वा पातालवासिनम्।
आत्रेयो विष्णुशरणं जगाम धरणीतलम् ॥ ३४ ॥

After deliberating in this manner for considerably a long duration and learning that the God Śrī Viṣṇu was there in the nether world. The celebrated sage then went into the region under the surface of Earth to take refuge of Śrī Viṣṇu.

उपवासैः कृशो दीनो भूतलं प्रविवेश ह।
स दैत्यराजभवनं गन्धर्वाप्सरसावृतम् ॥ ३५ ॥

His body had become lean due to fasting and in that pitiable condition, he entered the palace full of gandharvas

शोभितं सुरमुख्येन विष्णुना प्रभविष्णुना।
दुर्वासाः प्रविवेशाथ प्रहृष्टेनांतरात्मना ॥ ३६ ॥

and beautiful women of the demon King Bali. Śrī Viṣṇu, the chief of the gods was radiating there. Excessively elated within Durvāsā made his entry there. Seeing Durvāsā coming,

दुर्वाससमथायातं दृष्ट्वा दैत्यपतिस्तदा ।
प्रत्युत्थायार्हयांचक्रे स्वासने संन्यवेशयत् ॥ ३७ ॥

the master of demons then got up to welcome the respectable man and offered him a seat. He then offered him

मधुपर्कं च गां चैव दत्वार्घ्यं पार्श्वतः स्थितः ।
प्रोवाच प्रणतो ब्रह्मन् कथमत्रागतो भवान् ॥ ३८ ॥

madhuparka and a cow. Then placing himself on his side, he asked him with all politeness. Oh Brāhmaṇa, please speak out the reason behind your coming here.

सुखोपविष्टः स ऋषिस्तत्रापश्यत् त्रिविक्रमम् ।
दैत्येन्द्रद्वारदेशे तु तिष्ठन्तमकुतोभयम् ॥ ३९ ॥

Happily seated, the sage saw Trivikrama on the door way of the demon King. Trivikrama was without any fear. Seeing the four armed bearing.

तं दृष्ट्वा देवदेवेशं श्रीवत्सांकं चतुर्भुजम् ।
रुरोद स ऋषिश्रेष्ठस्त्राहित्राहीत्युवाच च ॥ ४० ॥

the mark of Śrīvatsa – and curling hair, and the God of gods Śrī Viṣṇu there, the best of sages began to cry and said :

संसारभयभीतानां दुःखितानां जनार्दन ।
शत्रुभिः परिभूतानां शरणं भव केशव ॥ ४१ ॥

"Save me and protect me. Oh Janārdana ! Oh Keśava ! You provide refuge to all afflicted with fear and distress in society. You also give refuge to the enemies as well as the humiliated.

मम दुःखाभितप्तस्य शत्रुभिः कर्षितस्य च ।
पराभूतस्य दीनस्य क्षुधया पीडितस्य च ॥ ४२ ॥

My sorrows had been due to tormentation by the enemies as well as their dragging me. I had been humiliated by them. Afflicted with hunger my condition had become pitiable.

अपूर्णनियमस्याऽर्थं क्लेशितस्य च दानवैः ।
ब्रह्मण्यदेव विप्रस्य शरणं भव केशव ॥ ४३ ॥

I could not complete my daily religious rituals due to the hurdles posed by the demons. Oh God Keśava ! having good feelings for brāhmaṇas be a resort for this Brāhmaṇa".

इत्युक्त्वा दर्शयामास शरीरं दैत्यताडितम् ।
तद्ब्राह्मणावमानं च दृष्ट्वा चुक्रोध वामनः ॥ ४४ ॥

After saying like this Durvāsā then showed the marks of torture on his body by the demons, to the God. Witnessing so, and then realizing the humiliation on the part of Brāhmaṇa

केनापमानितो ब्रह्मन्नियमः केन खण्डितः ।
कथयस्व महाभाग धर्मपाले मयि स्थिते ॥ ४५ ॥

the dwarf incarnate God became angry. He asked the brāhmaṇa not to speak by whom had he been humiliated and who put blocks on his pursuit of preservance as per laid down procedure and as a brāhmaṇa. Addressing him as a fortunate soul, the God told him as to how could that be positive in his face of His presence, as the Upholder of Dharma.

दुर्वासा उवाच— Durvāsā said :

मुक्तितीर्थमहं ज्ञात्वा ज्ञानेन मधुसूदन ।
चक्रतीर्थं गतः स्नातुं यात्रायां हर्षसंयुतः ॥ ४६ ॥

Oh Madhusūdana, getting through self-perception that the *Cakratīrtha* would yield liberation for one, I visited the same place and was taking a bath there accompanied

अकृतस्नान एवाऽहं दृष्टो दैत्यैर्दुरासदैः ।
गले गृहीतः कृष्णाहं मुष्टिभिस्ताडितस्तथा ॥ ४७ ॥

by all happiness. But before I could complete the bath, the bad and wicked demons happened to see me. Kṛṣṇa, holding me by neck, they striked me with their clenched fists.

बलाद्गृहीत्वा वासांसि कुशांश्चैवाक्षतैः सह ।
जले क्षिप्त्वा चरणयोर्गृहीत्वा मां समाकृषन् ॥ ४८ ॥

Taking hold of my clothes by force, they threw the same into water along with the Kuśa and the unbroken whole grains. They dragged me up along the way holding my feet.

सीमांते मां तु प्रक्षिप्य प्रोचुस्ते दानवाधमाः ।
हनिष्यामो यदि पुनरागंतासि न संशयः ॥ ४९ ॥

Throwing me out of their territorial boundary the stupid demons threatened me saying I would be killed beyond any doubt if spotted there again.

स्नातोऽहं चक्रतीर्थे तु करिष्ये भोजनं विभो ।
तस्मात्स्नापय गोविंद नियमं सफलं कुरु ॥ ५० ॥

Hence the God, help me to have a complete bath at Cakra-tīrtha and also give me some food. By this Govinda ! my perser-vance would succeed as per the prescribed rules.

तव प्रसादात्स्नात्वाऽहं भुक्त्वा च प्रीतमानसः ।
प्रतिज्ञां सफलां कृत्वा विचरिष्ये महीमिमाम् ॥ ५१ ॥

By your favour, I could have a bath here and having the food, I would be satisfied mentally. This way by making my vow successful, I would continue to make visits of centres of pilgrimage on the Earth's surface.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये राक्षसकृतदुर्वासः पराभववृत्तान्तवर्णनं नाम अष्टादशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Eighteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam - in that Mahimās of Cakra Tīrtha.

Oṁ Śrī Kṛṣṇārpaṇamastu.





॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam
Seventh Prabhāsa Khaṇḍa – Fourth
Dwārakā Māhātmyam

अथ एकोनविंशोऽध्यायः – Adhyāya 19

Ślokas 1 to 25

Durvāsā's daily ritual of bath and the Advent of Śrī Kṛṣṇa, Balarāma and Durvāsā

प्रह्लाद उवाच— Prahlada said :

तच्छ्रुत्वा देवदेवेशश्चिंतयित्वा पुनः पुनः ।
उवाच वचनं तत्र दुर्वाससमकल्मषम् ॥ १ ॥

The God thought once and again about what Durvāsā told him. Then the God told the virtuous and sinless Durvāsā,

श्रीभगवानुवाच— Śrī Bhagawān said :

पराधीनोऽस्मि विप्रेन्द्र भक्त्या क्रीतोऽस्मि नान्यथा ।
बलेरादेशकारी च दैत्येन्द्रवशगो ह्यहम् ॥ २ ॥

"Oh master Brāhmaṇa, I have lost my freedom and become subservient to the devotion of Bali for ME. I have come thoroughly under Bali and I cannot do anything other than the commands of Bali.

तस्मात्प्रार्थय विप्रेन्द्र दैत्यं वैरोचनिं बलिम् ।
अस्यादेशात् करिष्यामि यदभीष्टं तवाधुना ॥ ३ ॥

Hence, make a request to the demon and son of Vairocani – Bali first. I shall comply with the wishes desired at the moment in your mind as per his commands".

तच्छ्रुत्वा वचनं विप्रो बलिं प्रोवाच सत्वराम् ।
यज्वनां त्वं वरिष्ठश्च दातॄणां त्वं मतोऽधिकः ॥ ४ ॥

After hearing these words, the Brāhmaṇa then hurried up, went to Bali and told him, "You are pre-eminent among those who conduct religious rituals,

पारावारः कृपायाश्च दयां कुरु ममोपरि ।
प्रेषयस्व महाभाग देवं दैत्यविनिग्रहे ॥ ५ ॥

involving sacrifices (Yajñas) and counted among the best known for giving charities. Oh great reservoir of benevolence ! Please show kindness towards me by sending the God to subdue the demons.

संपूर्णनियमः स्नातस्त्वत्प्रसादाद्भवाम्यहम् ।
तच्छ्रुत्वा वचनं दैत्यो नातिहृष्टमनास्तदा ।
दुर्वाससमुवाचेदं नैतदेवं भविष्यति ॥ ६ ॥

By Your favour in this way, I can complete the religious rite of taking a bath as per rule". The demon, Bali, would not be so pleased to hear these words. He told Durvāsā,

अन्यत् प्रार्थय विप्रेन्द्र यत्ते मनसि वर्तते ।
तद्दास्यामि न सन्देहो यद्यपि स्यात् सुदुर्लभम् ॥ ७ ॥

"That will not be possible. The master Brāhmaṇa, may therefore put forward any other request revolving in his mind. He is prepared to oblige him by granting that without any doubt even if that may be difficult to obtain.

आत्मानमपि दास्यामि नाहं त्यक्ष्ये हरिं द्विज ।
बहुभिः सुकृतैः प्राप्तं कथं त्यक्ष्यामि केशवम् ॥ ८ ॥

On his part, he may give himself in, but can never part with or lose Śrī Hari under any circumstances, for how could be think of losing Keśava whom he had got by dint of innumberable good deeds".

दुर्वासा उवाच— Durvāsā said :

नातिलुब्धं हि मां विद्धि किमन्यत् प्रार्थयाम्यहम् ।
रक्ष मे जीवितं दैत्य प्रेषयस्व जनार्दनम् ॥ ९ ॥

"Do not think that I am found up with greed. Oh demon, just send Janārdana to protect my life".

बलिरुवाच— Bali said :

जानासि त्वं यथा विप्र हिरण्याक्षं निपातितम् ।
भूत्वा यज्ञवराहस्तु दधारोर्वी बलाद्दिवि ॥ १० ॥

Oh Brāhmaṇa, You must be aware that the God had assumed the incarnation as a strong boar to kill Hiraṇyākṣa.

यथा च दैत्यप्रवरमवध्यं दैत्यदानवैः ।
हतवान् हिरण्यकशिपुं नृसिंहः सर्वगः प्रभुः ॥ ११ ॥

Similarly the Omnipresent Lord had assumed the incarnation of Śrī Narasimha to kill the pre-eminent Hiraṇyakaśpu among the demons.

तथैव वृत्रं नमुचिं रक्षो लंकेशसंज्ञकम् ।
जघान मायया विष्णुः सुरार्थं सुरसत्तमः ॥ १२ ॥

The virtuous God had also killed the demons named Vṛtra and Namuci and the Lord of Laṅkā, Rāvaṇa through His Desire for the sake of gods.

प्रथमं वामनो भूत्वा ह्ययाचत पदक्षयम् ।
पुनस्त्रिविक्रमो भूत्वा भुवनानि जहार मे ॥ १३ ॥

Assuming the form of Dwarf, He first asked for land measuring His three steps. But then assuming the Form of Trivikrama, Śrī Viṣṇu showed the world to comply with measurement of land amounting to three limitless steps of Him.

मया पुण्यवशाद्विष्णुर्यदि प्राप्तः कथञ्चन ।
नाहं त्यक्ष्ये जगन्नाथं मायावामनकं प्रभुम् ॥ १४ ॥

I have somehow obtained Śrī Viṣṇu by virtue of my meritorious deeds. Under no circumstances, can I lose the God and Lord of the world who has been obtained by me in His magical shape of dwarf".

दुर्वासा उवाच— Durvāsā said :

नाहं भक्ष्ये विना स्नानं गोमत्युदधिसंगमे ।
यदि न प्रेष्यसि हरिं ततस्त्यक्ष्ये कलेवरम् ॥ १५ ॥

"I shall not eat without having a bath in the confluence of Gomatī with sea. If you do not send Śrī Hari, I shall put my body on its path of decay that is, I shall give up my body".

बलिरुवाच— Bali said :

यद्भाव्यं तद्भवतु ते यज्ज्ञानासि तथा कुरु ।
ब्रह्मरुद्रेन्द्रनमितं नाहं त्यक्ष्ये पदद्वयम् ॥ १६ ॥

"Whatever is destined, let it happen. The brāhmaṇas, as you know so you act. I cannot afford to lose the two steps to which Brahmā, Rudra and Indra equally salute".

तदा विवदमानौ तौ दृष्ट्वा स जगदीश्वरः ।
ब्रह्मण्यदेवः कृपया ब्राह्मणं तमुवाच ह ॥ १७ ॥

Seeing both arguing with each other in this way, the Lord of the world, known to have sympathy for brāhmaṇas said mercifully to the Brāhmaṇa.

स्वस्थो भव द्विजश्रेष्ठ स्नापयिष्ये न संशयः ।
हत्वा दैत्यगणान् सर्वान् गोमत्युदधिसंगमे ॥ १८ ॥

"Be happy the foremost Brāhmaṇa. There can be no doubt that you need to have a bath as a part of your penance and perseverance. I have to kill all these demons assembled at the confluence of Gomatī with the sea."

प्रह्लाद उवाच—

श्रुत्वा भगवतो वाक्यं ब्राह्मणं प्रति दैत्यराट् ।
दृढं जग्राह चरणौ पतित्वा पादयोस्तदा ॥ १९ ॥

After hearing these words of the God to the Brāhmaṇa, the demon Bali then fell flat at the Padas of God tightly holding both of His Pādas together.

ततः समृद्धिमगमत् पादौ दत्त्वा बलेः प्रभुः ।
शंखचक्रगदापाणिर्विष्णुर्दुर्वाससाऽन्वितः ॥ २० ॥

Then the Lord made Bali fortunate by giving him both of His pādas and bearing the Conch, the discuss and make in Hands, He left taking Durvāsā along.

प्रस्थितौ तौ तदा दृष्ट्वा दुर्वाससजनार्दनौ ।
अनन्तः पुरुषोऽगच्छन्मुशली च हलायुधः ॥ २१ ॥

Seeing Janārdana leaving along with Durvāsā, Halāyudha (Balarāma) – the eternal power of masculinity followed them with his mace in Hand.

मुशली चाग्रतोऽगच्छत् ततो विष्णुस्त्रिविक्रमः ।
तयोरन्वगमद्विप्रा दुर्वासा भूतलाद्बहिः ॥ २२ ॥

Balarāma holding his mace in hand was walking in the front. Behind him was Śrī Viṣṇu – the Trivikrama. Coming out of the nether world, the Brāhmaṇa Durvāsā was following both of them from behind.

भित्त्वा रसातलं सर्वे समुत्तस्थुस्त्वरान्विताः ।
आविर्बभूवुस्तत्रैव गोमत्युदधिसंगमे ॥ २३ ॥

They all swiftly pierced out of the region under the surface of Earth and appeared on the place where **Gomatī had its confluence with the sea.**

सन्नद्धौ दृढधन्वानौ संकर्षणजनार्दनौ ।
ऊचतुस्तौ तदा विप्रं कुरु स्नानं यदृच्छया ॥ २४ ॥

Holding their bow firmly in hands and after fixing the arrows onto them, both Śrī Kṛṣṇa and Balarāma then told the brāhmaṇa to take a bath to the extent of his sweet will.

तयोस्तु वचनं श्रुत्वा स्नानं चक्रे त्वरान्वितः ।
स्नात्वा चावश्यकं कर्म कर्तुमारभत द्विजः ॥ २५ ॥

After hearing both, the brāhmaṇas then hurried up, took a bath and completed the necessary rites.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये चक्रतीर्थे कृष्णबलरामदुर्वाससमागमपूर्वकं दुर्वाससः स्नानाद्याह्निकविधिविधानवर्णनं नाम एकोनविंशतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Nineteenth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to - the details about the bath there, by Durvāsā.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थे

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam

Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ विंशोऽध्यायः – Adhyāya 20

Ślokas 1 to 96

The war between demon Kuśa and Śrī Viṣṇu and the placing of Śivaliṅga over and above the demon

प्रह्लाद उवाच—

Prahlada said :

ब्रह्मघोषध्वनिं श्रुत्वा दानवो दुर्मुखस्तदा ।
क्रोधसंरक्तनयनो दुर्वाससमथाब्रवीत् ॥ १ ॥

The demon Durmukha happened to hear the sounds of recital Vedas – Brahmaghoṣa at that juncture. He got highly enraged and with eyes blood shot in anger, he told Durvāsā.

हन्यमानस्त्वमस्माभिर्यदि मुक्तोऽसि वै द्विज ।
कस्मात् पुनः समायातो मरणाय च दुष्टधीः ॥ २ ॥

We had beaten upon you, but had left you free. So why did you the wicked soul come here again to get killed ?

इत्युक्त्वा मुष्टिना हन्तुं प्राद्रवद्दानवाधमः ।
प्राह प्रधावमानं तं दुर्वासा मुनिसत्तमः ॥ ३ ॥

After saying so, the stupid demon then came to hit him with blows after clenching his fists. Seeing him running towards him the virtuous sage Durvāsā told him.

स्पर्शं मा कुरु पापिष्ठ ब्राह्मणं मां कृताह्निकम् ।
तं दृष्ट्वा दानवं विष्णुर्ब्राह्मणं हन्तुमुद्यतम् ॥ ४ ॥

"You, the sinner, do not touch me, that is, brāhmaṇa engaged in performance of his daily religious rites." Seeing the demon excited enough to kill a brāhmaṇa,

तस्य क्रुद्धो जगन्नाथो दुर्वाससः कृते तदा ।
चक्रेण क्षुरधारेण शिरश्चिच्छेद लीलया ॥ ५ ॥

Śrī Viṣṇu – the Lord of the Universe then took out His sharp-edged discus and cut off the head of the demon to save Durvāsā.

प्रह्लाद उवाच— Prahlāda said :

दुर्मुखं निहतं दृष्ट्वा दानवो दुःसहस्तदा ।
आक्रोशदुच्चैर्दितिजाञ्छीघ्रमागम्यतामिति ॥ ६ ॥

Seeing Durmukha to be dead, the demons became intolerant. Crying, they called out for another saying.

श्रुत्वा दैत्यगणाः सर्वे दुर्मुखं निहतं तदा ।
दुर्वाससं पुनस्तत्र परित्रातं च विष्णुना ॥ ७ ॥

"all the demons hurry up and come together to go to that place where Durmukha has been killed. All the demons heard that Durmukha had been killed and *Durvāsā had again been saved by Śrī Viṣṇu.*

कूर्मपृष्ठो गोलकश्च क्रोधनो वेददूषकः ।
यज्ञघ्नो यज्ञहन्ता च धर्मान्तकस्तपस्विहा ॥ ८ ॥

With their eyes blood shot with anger and with varities of weapons in their hands, they began to curse the brāhmaṇa Durvāsā as well as Śrī Kṛṣṇa using abusive language condemning Śrī Kṛṣṇa.

एते चान्ये च बहवो विविधायुधपाणयः ।
क्रोधसंरक्तनयनाः शपन्तो ब्राह्मणं तथा ॥ ९ ॥

as one with a tortoise-like back, an illegitimate son of a widow, an angry man, and Durvāsā as a polluter of Veda, a person with all inclination to deprive one of yajña, a destroyer of Yajña and as one sounding the death-knell of dharma.

परिक्षिप्य तदात्रेयं विष्णुं संकर्षणं तथा ।
तोमरैर्भिन्दिपालैश्च मुशलैश्च भुशुंडिभिः ॥ १० ॥

Armed with varities of weapons, they began to scatter the celebrated sage, Śrī Viṣṇu and Saṅkarṣaṇa (it means Balarāma) with clubs, javelins, maces and missiles.

अस्त्रैर्नानाविधैश्चापि युयुधुः क्रोधमूर्छिताः ।
दानवैः संवृतो विष्णुः समन्ताद्धोरदर्शनैः ॥ ११ ॥

Having lost their senses in anger, they were fighting with several weapons. Śrī Viṣṇu was surrounded from all sides by the ferocious looking demons.

संकर्षणश्च शुशुभे चंद्रादित्यौ घनैरिव ।
गृहीत्वा धनुषी दिव्ये शीघ्रं संयोज्य चाशुगान् ॥ १२ ॥

It appeared as if Śrī Viṣṇu had been surrounded by the Moon, the SUN and the cloud besides Balarāma on His side. Then both of them hurriedly fixed the arrow to their respective tidy and strong bows.

तान्मार्गणगणैर्दैत्याञ्जघ्नतुस्तौ महामृधे ।
ते हन्यमानाः समरे विष्णुना विद्रुता दिशः ॥ १३ ॥

In the ensuing great battle, they killed most of the demons. Fearing death, many demons were also driven away.

दानवान्विद्रुतान् दृष्ट्वा विष्णुना निहतान् परान् ।
गोलकः कूर्मपृष्ठश्च मानं कृत्वा न्यवर्तताम् ॥ १४ ॥

After seeing that the demons were either killed or made to flee away by Him, **Kūrmapṛṣṭha,** an incarnation of Śrī Viṣṇu, with a back resembling a tortoise, after giving His regards to Golaka made a retreat thinking His mission to be accomplished.

संकर्षणं गोलकश्च ह्याजघान त्रिभिः शरैः ।
अनन्तं व्यथितं दृष्ट्वा गोलकः क्रोधमूर्छितः ॥ १५ ॥

Golaka then striked Saṅkarṣaṇa (Balarāma) with three arrows. Seeing the eternal Balarāma wounded, Golaka then lost his senses with anger.

उत्पत्य तरसा मूर्ध्नि दुर्वाससमताडयत् ।
स मुष्टिघाताभिहतश्चुक्रोश पतितः क्षितौ ॥ १६ ॥

Swiftly rushing towards Durvāsā, he then attacked him on his forehead. Injured by the striking of fist, he fell down on the ground and began to shout.

संकर्षणस्तु पतितं दृष्ट्वा मूर्ध्नि प्रताडितम् ।
दृष्ट्वा चुकोप भगवांस्तिष्ठतिष्ठेति चाब्रवीत् ।
संगृह्य मुशलं वीरो जघान समरे रिपुम् ॥ १७ ॥

After seeing Saṅkarṣaṇa lying on the ground and Durvāsā tormented with the injury on his forehead, he then said Oh God, do wait, do hold on. I have already killed the two heroes and my enemies by mace in the battle".

मुशलेनाहतो मूर्ध्नि गोलको विकलेन्द्रियः ।
सभिन्नमस्तकश्चैव पपात च ममार च ॥ १८ ॥

After seeing the brāhmaṇa to be lying on the ground and crying.

गोलकं पतितं दृष्ट्वा क्रन्दन्तं ब्राह्मणं तथा ।
कूर्मपृष्ठं च भगवान्विष्णुर्हन्तुं मनो दधे ।
नाराचेन सुतीक्ष्णेन जघान हृदये रिपुम् ॥ १९ ॥

Golaka then made up his mind to kill **Kūrmapṛṣṭha,** Śrī Viṣṇu. Taking out a sharp edged arrow made of iron, he then aimed at the chest of the enemy, that is, Śrī Viṣṇu.

स विष्णुबाणाभिहतस्त्यक्तशस्त्रः पलायितः ।
तस्मिन्प्रभिन्नेऽतिबले गते वै कूर्मपृष्ठके ।
अभज्यत बलं सर्वं बद्रुतं च दिशो दश ॥ २० ॥

As soon as the arrow was released from his hands, the same flew away after wounding Śrī Viṣṇu. The body of Kūrmapṛṣṭha got dismembered by the force of the weapon. This way humiliated all the forces of the Lord then began to flee in direct directions.

तत्प्रभग्नं बलं सर्वं निहतं गोलकं तथा ।
द्वारस्थः कथयामास दैत्यराज्ञे कुशाय सः ॥ २१ ॥

Seeing the dismantling as well as vanquishing of all the forces including Golaka, the doorkeeper then went and conveyed the same to Kuśa – the King of demons.

गोलकं निहतं श्रुत्वा दैत्यानन्यांश्च दैत्यराट् ।
योधानाज्ञापयामास सन्नद्धान् स्वबलस्य च ॥ २२ ॥

Hearing about the death of Golaka, the King of the demons – Kuśa, then commanded all the demons to come together and prepare themselves fittingly for the battle.

आज्ञां कुशस्य ते लब्ध्वा दैत्याः पंचजनादयः ।
युद्धायाभिमुखाः सर्वे रथैर्नागैश्च निर्ययुः ॥ २३ ॥

Getting the order of Kuśa, all the demons including Pañcajana, then headed for the battle seated on chariots and elephants.

अनीकं दशसाहस्रं कूर्मपृष्ठस्य निर्ययौ ।
अयुते द्वे रथानां तु नागानामयुतं तथा ॥ २४ ॥

Kūrmapṛṣṭha stepped out with a collection of army comprising ten thousand soldiers, twenty thousand chariots, and ten thousand elephants.

दशायुतानि चाश्वानामुष्ट्राणां च तथैव च ।
बकश्च निर्ययौ दैत्यो बहुसैन्यसमन्वितः ॥ २५ ॥

Accompained by a large army and consisting of one lakh horse-riders and the same number camel riders – Baka – the demon moved ahead.

तथा दीर्घनखो दैत्यः स्वेनानीकेन संवृतः ।
मंत्रिपुत्रो महामायो दैत्यराजकुशस्य वै ।
निर्ययौ विघसो दैत्यः प्रघसश्च महाबलः ॥ २६ ॥

Dīrghanakha – the able bodied commander moved ahead followed by his streams of army. Mahāmāya – the son of the minister of Kuśa was also there. The very strong and power demons, namely Vighasa and Praghasa were also there.

ऊर्ध्वबाहुर्वक्रशिराः कञ्चुकश्च शिवोलुकैः ।
ब्रह्मघ्नो यज्ञहा दैत्यो राहुर्बर्बरकस्तथा ॥ २७ ॥

The demons Ūrdhvabāhu, Vakraśira, Kañcuka, Śivoluka, Brahmaghna, Yajñahā, Rāhu and Barbaraka were there.

सुनामा वसुनामा च मंत्रिणौ बुद्धिसत्तमौ ।
सेनापतिश्चोग्रदंष्ट्रस्तस्य भ्राता महाहनुः ॥ २८ ॥

The intelligent Sunāma, the minister named Vasunāma, the commander Ugradamṣtra and his brother named Mahāhanu were there.

एते चान्ये च बहवो दैत्याः क्रोधसमन्विताः ।
महता रथघोषेण निर्ययुर्युद्धकांक्षिणः ॥ २९ ॥

Besides them, there were also a good number of other demons equally engaged. With the trumpeting sounds of chariots they all began to move ahead with all eagerness to fight.

स्नात्वा शुक्लांबरधरः शुक्लमालाविभूषितः ।
कुशः शंभुं महादेवं भवानीपतिमव्ययम् ।

आर्चयमास भूतेशं परमेण समाधिना ॥ ३० ॥

Taking bath and thereafter putting on white clothes and getting himself adorned with a garland made of white flowers Kuśa went into a deep sense of meditation on Bhūteśa to worship Śambhu – the husband (Śiva) of Bhavāni.

पंचामृतेन संस्नाप्य तथा गन्धैर्विलिप्य च ।
अर्चयामास दैत्येन्द्रो ह्यनेककुसुमोत्करैः ॥ ३१ ॥

He bathed the idol of Śiva with Pañcāmṛta and massaged it with scented oil. He decorated the same with diamonds, Jewels and a crown on its head bright like the rays of SUN.

गीतवादित्रशब्दैश्च तथा मंगलवाचकैः ।
पूजयित्वा महादेव ब्राह्मणान् स्वस्तिवाच्य च ॥ ३२ ॥

With singing and chanting of auspicious mantras, he worshipped Mahādeva and then made the brāhmaṇas to declare that "Let everything fare well".

भूषयित्वा भूषणैश्च मणिवज्रविभूषणैः ।
मुकुटेनार्कवर्णेन ज्वलद्भास्कररोचिषा ॥ ३३ ॥

Then he put on dress studded with ornaments. His protective guard on the chest was decorated with gems. His copper-coloured crown on the head was illuminating like the bright SUN.

भ्राजमानो दैत्यराजो हारेणाऽतीव शोभितः ।
संनह्य च महाबाहुः सारथिं समुदैक्षत ॥ ३४ ॥

He was also adorned with an excessively beautiful necklace. Decorated in this manner and as such shining brilliantly equipped with weapons the strong and powerful demon King looked up for his charioteer.

सुनामानं वसुं चैव मंत्रिणौ वाक्यमब्रवीत्।
कश्चायमसुरान् हन्ति किमर्थं ज्ञायतामिति ॥ ३५॥

Then he asked Sunāma and his minister Vasu to enquire was about the person and his purpose of killing all the demons.

तस्य तद्वचनं श्रुत्वा रुरुर्वचनमब्रवीत्।
गतेऽह्नि ब्राह्मणः स्नातुं गोमत्याः संगमे किल ॥ ३६॥

Another demon Ruru said : "Yesterday a brāhmaṇa, had come here with all determination to take a bath at this place of confluence of Gomatī with the sea."

आगतः प्रतिषिद्धः सन्दैत्यैस्तत्र महीपते।
तेन विष्णु समानीतः संकर्षणसमन्वितः ॥ ३७॥

Oh King ! When we the demons stopped him from doing so, he retreated but come back again accompanied by Śrī Viṣṇu and Saṅkarṣaṇa (Balarāma).

सोऽस्मान् हन्ति महाराज ब्रह्मण्यो जगदीश्वरः।
तेन ते बहवो दैत्या हताः केचित् पलायिताः ॥ ३८॥

Oh great King, the Lord of the world, a great sympatizer of the brāhmaṇas, had been on a killing spree of the demons since then. Many demons had been killed by him while some had fled away.

सुनामोवाच— Sunāmā said :

स्नात्वा गच्छतु विप्रोऽसौ वासुदेवसमन्वितः।
राजन् वृथा विग्रहेण किं कार्यं कथयस्व नः ॥ ३९॥

Supported and accompanied by Vāsudeva, the brāhmaṇa came here for bath. Oh King ! Tell us what option could we have except getting into the futility of a war ?

तस्य तद्वचनं श्रुत्वा कुशः क्रोधसमन्वितः ।
कथं गोलकहंतारं न हनिष्यामि केशवम् ॥ ४० ॥

Kuśa became furious hearing such words of him. He then said, why should not I kill Keśava'' – the killer of Golaka ?

एतावदुक्त्वा स क्रुद्धो ययो दैत्यपतिस्तदा ।
ततो वादित्रशब्दैश्च भेरीशब्दैः समन्वितः ॥ ४१ ॥

Saying so, the enraged master of the demons then got onto his house to the land beating of drums simultaneously.

ददर्श तत्र देवेशं सहस्रशिरसं प्रभुम् ।
तथा विष्णुं चक्रपाणिं दुर्वाससमकल्मषम् ॥ ४२ ॥

He then saw the thousand-headed, the Lord of the gods and the bearer of discus in hand – Śrī Viṣṇu. Besides, he also happened to see sinless Durvāsā.

ईश्वरांशं च तं दृष्ट्वा न हन्तव्योऽयमीश्वरः ।
विष्णुमुद्दिश्य तान् सर्वान् प्रेरयामास दानवान् ॥ ४३ ॥

Learning that Durvāsā happened to be apart and parcel of Lord Śiva, he decided not to kill him. On the other hand, he sent all the demons together to attack Śrī Viṣṇu.

नागैः पर्वतसंकाशै रथैर्जलदसन्निभैः ।
अश्वैर्महाजवैश्चैव परिवव्रुः समंततः ॥ ४४ ॥

With elephants similar in size like mountains, with chariots similar in size to clouds and with horses excessively active and suriff, those demons encircled Śrī Viṣṇu completely from all sides.

ततो युद्धं समभवद्देवयोर्दानवैः सह ।
आच्छादितौ तौ ददृशुर्दैत्यैर्देवगणास्तदा ॥ ४५ ॥

The war of demons with both Śrī Kṛṣṇa and Balarāma appeared almost imminent. The other gods happened to witness both Śrī Kṛṣṇa and Balarāma to be completely encircled by the demons.

ततो गृहीत्वा मुशलं हलं च बलवान् हली ।
जघान दैत्यप्रवरान् कालानलयमोपमान् ॥ ४६ ॥

Then picking up his mace and plough, the powerful Balarāma killed the pre-eminent among demons comparable to Kālānala and Yama.

ते हन्यमाना दैतेया बलेन बलशालिना ।
सर्वतो विद्रुता भग्नाः कुशामेव ययुस्तदा ॥ ४७ ॥

Getting themselves either vanquished or killed by the powerful Balarāma, the demons fled hither and thither.

बकश्च यज्ञकोपश्च ब्रह्मघ्नो वेददूषकः ।
महामखघ्नो जंभश्च राहुर्वक्रशिरास्तथा ॥ ४८ ॥

With their eyes blood-shot with anger the best and the pre-eminent demons like Baka, Yajñakopa, Brahmaghna, Vedadūṣaka, Mahāmakhagna, Jambha, Rāhu and Vakraśira.

एते चान्ये च बहवः प्रवरा दानवोत्तमाः ।
क्रोधसंरक्तनयना बिभिदुस्ते जनार्दनम् ॥ ४९ ॥

as well as other demons then began to strike at Janārdana to tear Him apart into pieces.

ततः क्रोधसमायुक्तौ संकर्षणजनार्दनौ ।
चक्रलांगलघातेन जघ्नतुर्दानवोत्तमान् ॥ ५० ॥

Then getting enraged both Janārdana and Saṅkarṣaṇa began to strike the strong demons with their respective discus and plough.

चक्रेण च शिरः कायाच्चिच्छेदाशु बकस्य वै ।
चूर्णयामास मुशली यज्ञहंतारमेव च ॥ ५१ ॥

The head of Baka got severed from his body by the discus of Śrī Kṛṣṇa while the demon known as destroyer of Yajñas got shattered completely by the mace of Balarāma.

राहुं जघान चक्रेण तथान्यान् मुशलेन च ।
ते हता हन्यमानाश्च भग्ना जग्मुर्दिशो दश ॥ ५२ ॥

Rāhu got killed by the discus while others by the mace. Witnessing their killing and thinking that they had been defeated completely, the remaining demons began to flee in all directions.

कुशः स्वां वाहिनीं दृष्ट्वा विद्रुता निहतां तथा ।
क्रोधसंरक्तनयनः प्राह याहीति सारथिम् ॥ ५३ ॥

After seeing his troops getting killed and running hither and thither, Kuśa, the demon King got enraged and with his eyes blood-shot with anger told the charioteer, Let us go there.

स तयोरंतिकं गत्वा नाम विश्राव्य चात्मनः ।
उवाच कस्त्वं दैतेयान् मम हंसि गदाधर ॥ ५४ ॥

Then after going near Śrī Kṛṣṇa, he declared his own name by which he had earned his fame and then addressing Him as Gadādhara bear of the mace, asked Him to give him a hearing as to why was He killing his demons ?

श्रीवासुदेव उवाच— Śrī Vāsudeva said :

यस्माद्विमुक्तिदं पुण्यं गोमत्युदधिसंगमम् ।
रुद्धं दुरात्मभिः पापैस्तस्मात्ते निहता मया ॥ ५५ ॥

These wicked souls are acting as hurdles to this meritorious spot of confluence of Gomatī with the sea which bestows libe-

ration. Due to sin on their part from this angle they have been killed by ME.

कुश उवाच— Kuśa said :

मां न जानासि चात्रस्थं कथं जीवन् प्रयास्यसि ।
युध्यस्व त्वं स्थिरो भूत्वा ततस्त्यक्ष्यसि जीवितम् ॥ ५६ ॥

"Don't you know my presence here ? So how can you leave this place remaining alive ? If you get into a continuous fight with one, that will be your end and you will definitely not remain alive".

इत्युक्त्वा पंचविंशत्या ताडयामास केशवम् ।
अनंतं चाष्टभिर्बाणैर्हत्वाऽऽत्रेयं निरीक्ष्य तम् ।
ईश्वरांशं च तं दृष्ट्वा प्राह याहीति मा चिरम् ॥ ५७ ॥

After having said so, he then after assembling twenty weapons together, he struck the eternal Balarāma. After doing so he looked at the celebrated sage Durvāsā. But then realizing him to be an Avatāra of Śiva, he asked him to leave the place without any delay.

स बाणैर्भिन्नसर्वांगः शार्ङ्गं हि धनुषां वरम् ।
विकृष्य घातयामास चतुर्भिश्चतुरो हयान् ॥ ५८ ॥

But at the same time Śārṅga (Śrī Viṣṇu) the best and foremost among the bearers of bow and arrows made all parts of the body of the demon Kuśa separate by striking his best of arrows. Then striking four arrows, He killed the four horses pulling the chariot of Kuśa.

सारथेस्तु शिरः कायादर्धचन्द्रेण पत्त्रिणा ।
चिच्छेद धनुरेकेन ध्वजमेकेन चिच्छिदे ॥ ५९ ॥

By application of His half-moon shaped weapon, He separated the head of the charioteer. Before this, He made his arrow defunct by His arrow and cut down the banner on the flag staff of the chariot by another.

स च्छिन्नधन्वा विरथो हताश्वो हतसारथिः ।
प्रगृह्य च महाखड्गमुवाच वचनं तदा ॥ ६० ॥

With himself wounded and unseated from the chariot and his charioteer killed, Kuśa became disheartened. But then lifting up his heavy sword in hand, he said.

यदि त्वां पातयिष्यामि कीर्तिर्मे ह्यतुला भवेत् ।
पातितोऽहं त्वया वीर यास्यामि परमां गतिम् ॥ ६१ ॥

"If I kill you, my name will be considered for weighing in the scale of fame. Otherwise, If killed by a hero like you, I shall attain the ultimate passage.

तिष्ठतिष्ठ हरे स्थाने शरणं मे सदाशिवः ।
धावंतमतिसंक्रुद्धं खड्गहस्तं निरीक्ष्य तम् ।
चक्रेण शितधारेण शिरश्चिच्छेद लीलया ॥ ६२ ॥

So Hari, please hold on and remain in the place you are in. I have forever taken refuge in the Lord Śiva".

However seeing him running in the height of anger with sword in hand, Śrī Viṣṇu then sportively cut his head from the body by His sharp edged Sudarśana discus.

तं छिन्नशिरसं भूमौ पतितं वीक्ष्य दानवम् ।
अथोवाह रथेनाजौ दैत्यः खंजनकस्तथा ॥ ६३ ॥

Seeing the severed head of Kuśa lying on the guard, the demon Khañjanaka then carried it back in the chariot.

अपयाते कुशे दैत्ये विष्णुः संकर्षणस्तदा ।
दुर्वाससा च सहितः संन्यवर्तत हर्षितः ॥ ६४ ॥

With the retreat of the demon Kuśa, Śrī Viṣṇu and Saṅkarṣaṇa then became relieved and with all happiness withdrew from the battle and returned along with Durvāsā.

शिवालये तु पतितं कुशं निक्षिप्य दानवः ।
स्नानगन्धार्चनैर्धूपैर्गीतवाद्यैरतोषयत् ॥ ६५ ॥

However to compensate, they put the demon Kuśa in the temple of Śiva and tried to appease him by bathing and worshipping him with perfume, lighting incense sticks and by singing accompanied by beating of drums.

अवाप जीवितं सद्यः प्रसादाच्छंकरस्य च ।
उत्थितः स तदा दैत्यो ब्रुवञ्छिवशिवेति च ॥ ६६ ॥

The demon suddenly, got life by the grace of Śaṅkara and then getting again began to utter Śiva, Śiva.

तं पुनर्जीवितं दृष्ट्वा दैत्यं दैत्यगणस्तदा ।
उवाच सुमना वाक्यं वर्धस्व सुचिरं विभो ॥ ६७ ॥

After seeing the demon getting back life again, the demons considering that as something auspicious, with good feelings began to say, "Let you have long life".

स्नापयित्वा यदि पुनर्ब्राह्मणं विनिवर्तते ।
यथेष्टं गच्छतु तदा किं वृथा विग्रहेण ते ॥ ६८ ॥

"What shall you reap by getting into the futility of war, if the brāhmaṇa – Durvāsā takes a bath there again and then proceeds on the direction of his own will".

तस्य तद्वचनं श्रुत्वा कुशो वचनमब्रवीत् ।
गच्छ प्रेषय तौ शीघ्रं विप्रत्राणकरावुभौ ॥ ६९ ॥

After hearing these words of them, Kuśa said, "Hurry up and send the two who happen to protect the brāhmaṇa".

स च राज्ञा समादिष्ट सुमना मुनिसत्तमाः ।
उवाच विष्णुमानम्य नमस्कृत्य हलायुधम् ॥ ७० ॥

The virtuous sages ! so ordered by the King Kuśa, Sumanā, his minister then proceeded ahead and after paying his respects to Śrī Viṣṇu.

कुशेन प्रेषितश्चास्मि समीपे ते जनार्दन ।
किं तवापकृतं नाथ येन दैत्याञ्जिघांससि ॥ ७१ ॥

You are free to leave after making Durvāsā to have a bath here. you must be aware that blessed by Mahādeva, Kuśa, had already obtained his mortality"

दुर्वाससं स्नापयित्वा गच्छ मुक्तोऽसि मानद ।
अमरत्वं महादेवात् प्राप्तं विद्धि कुशेन हि ॥ ७२ ॥

and the bearer of plough – Balarāma told them, "Janārdana, Kuśa has sent me to you. His excellency wants to know as to what harm has he done that you have been killing the demons ?

श्रीविष्णुरुवाच— Śrī Viṣṇu said :

मुक्तितीर्थमिदं रुद्धं भवद्भिः पापकर्मभिः ।
तस्माद्धनिष्ये सर्वांश्च दानवान्नात्र संशयः ॥ ७३ ॥

You, the sinners, always engaged in evil deeds are posing as obstacles on the road to this centre of pilgrimage which is a giver of liberation.

दुर्वाससश्च ये दर्भास्तिलाश्चैवाक्षतैः सह ।
पुनस्तानानयध्वं हि क्षिप्ता ये वरुणालये ॥ ७४ ॥

Hence, You all demons will have to be killed without any doubt. Being back the sacred Kuśa grass, the sesame and the unbroken whole grains which Durvāsā carried along to use in the very activity of performance of worship and which, all of you threw into water.

सवाहनपरीवारा सज्ञातिकुलबांधवाः ।
पुण्यतीर्थमिदं हित्वा प्रविशाध्वं धरातले ॥ ७५ ॥

All of you leave this meritorious place of pilgrimage along with your carriers, your family members and with all the members of Kuśa lineage as per your awareness and enter into the reigon under the surface of Earth".

सुमनास्तद्वचः श्रुत्वा क्रोधसंरक्तलोचनः ।
युध्यध्वमिति तं चोक्त्वा नैतदेवं भविष्यति ॥ ७६ ॥

with his eyes reddened with anger after hearing such words Sumanā said "Keep fighting. This won't be possible".

कुशाय कथयामास यदुक्तं शार्ङ्गधन्विना ।
क्रुद्धस्तद्वचनं श्रुत्वा मंत्रिणा समुदीरितम् ॥ ७७ ॥

Sumanā then conveyed all that Śrī Viṣṇu told him to Kuśa. Kuśa got angry and became fully flared up after hearing him.

रथमारुह्य वेगेन ययौ योद्धुमरिंदमः ।
संस्मृत्य मनसा देवं पिनाकिं वृषभध्वजम् ॥ ७८ ॥

He got into his chariot fast and then proceeded ahead to encourage the fighters. He remembered Pināki – Śiva – identifiable by the bull on the flag staff of his carrier, in his mind.

ततः प्रववृते युद्धं सुमहल्लोमहर्षणम् ।
अन्येषां दानवानां च केशवस्य कुशस्य च ॥ ७९ ॥

Subsequently, the horripillating war of Śrī Keśava with Kuśa and other demons followed.

यज्ञघ्नो गदया गुर्व्या संकर्षणमताडयत् ।
संकर्षणहतः शीर्ष्णि मुसलेन पपात ह ॥ ८० ॥

Yajñaghna hit at the head of Saṅkarṣaṇa with a heavy mace. But he fell on the ground getting hit in turn by Saṅkarṣaṇa on his head.

कञ्चुकं च जघानाशु चक्रेण भगवान् हरिः ।
उल्मुकश्चाथ निहतो ब्रह्मघ्नश्च निपातितः ॥ ८१ ॥

God Hari killed Kañcuka by His discus. Ulmuka and Brahmaghna also got killed by Him.

एते चान्ये च बहवो घातिताः केशवेन हि ।
दानवान् पतितान् दृष्ट्वा कुशः परमकोपितः ॥ ८२ ॥

Besides them, many other demons got killed by Keśava. Kuśa got into the top of highest anger after witnessing his demon folks lying dead on the ground with his sword,

जघान युधि संरब्धः परमास्त्रेण केशवम् ।
भगवान् क्रोधसंयुक्तश्चक्रेण चाहरच्छिरः ॥ ८३ ॥

the ferocious Kuśa, then attacked Keśava with the ultimate best weapon at his disposal. But the God enjoined with anger, **cut off the head of Kuśa.**

तं छिन्नशिरसं भूमौ पातितं वीक्ष्य केशवः ।
चिच्छेद बाहू पादौ च खड्गेन तिलशस्तथा ॥ ८४ ॥

Keśava saw his cut off head falling down on the ground. With his sword, he then cut off his hands and feet into pieces.

खंडशो घातितं दृष्ट्वा केशवेन कुशं तदा ।
संगृह्य ते पुनर्दैत्या निन्युः सर्वे शिवालयम् ॥ ८५ ॥

Seeing Kuśa, turned into pieces as a result of injuries inflicted upon him by Keśava, the demons then began to gather pieces of his body and there after taking them along, went to Śiva's temple.

प्रसादाच्छूलिनः सद्यो जीवितं प्राप्य दानवः ।
उत्थितः सहसा क्रुद्धः क्व विष्णुरिति चाब्रवीत् ॥ ८६ ॥

The demon got back life instantaneously by the gracious favour of the bearer of Trident – Śiva; and then getting up immediately, he uttered, Where is Viṣṇu ?

गदामुद्यम्य संक्रुद्धो योद्धुमागाज्जनार्दनम् ।
तमुद्यतगदं दृष्ट्वा निहतं जीवितं पुनः ॥ ८७ ॥

Lifting up his mace and with anger, he began to make advances to fight with Janārdana. Then seeing the already dead one to regain life and

दुर्वाससमथोवाच किमिदं न म्रियेत यत् ।
मयाऽसकृच्छिरश्छिन्नं खंडशास्तिलशः कृतम् ॥ ८८ ॥

manifestly speaking, Viṣṇu asked Durvāsā, "How is it that he is not dying. As it is, I had seperated the head from his body and had made his body into pieces.

जीवत्ययं पुनः कस्मात् कारणं कथयस्व नः ।
इत्युक्तश्चिन्तयामास ध्यानेन ऋषिसत्तमः ॥ ८९ ॥

How is he getting back life again ? What could be the reason behind it ? Please tell me. After the God's saying like this, the virtuous sage then began to think and meditate.

ज्ञात्वा तत्कारणं सर्वमुवाच मधुसूदनम् ।
महादेवेन तुष्टेन कुशोऽयममरः कृतः ॥ ९० ॥

Then becoming aware of the sole reason behind the same, he told Madhusūdana that getting pleased with him Mahādeva had made Kuśa immortal.

खंडशश्च कृतश्चापि न च प्राणैर्वियुज्यते ।
ततः स विस्मयाविष्टो हंतव्योऽयं मया कथम् ॥ ९१ ॥

Hence, despite turning ruin into pieces, life-force was not being taken away from him. Then getting himself fully surprised, the god began to deliberate as to how could He kill him.

उपायं च करिष्यामि येनायं न भवेदिति ।
ततः स जीवितं प्राप्य प्रसादाच्छंकरस्य च ।
चर्मखड्गमथादाय तिष्ठतिष्ठेति चाब्रवीत् ॥ ९२ ॥

The God kept on telling himself that he had to devise a way by which the demon could not gain back life again as per the blessing of Śaṅkara. When the God was contemplating like this, the demon got up with a shield and sword in hands saying, wait, wait and remain where you were".

तमायातं ततो दृष्ट्वा कुशं शिवपरिग्रहम् ।
जघान गदया गुर्व्या गदाहस्तं तदा कुशम् ॥ ९३ ॥

Seeing Kuśa, happening to be a part and parcel of Śiva, advancing once again with a mace in his hands, the God killed him by His mace.

स भिन्नमूर्धा न्यपतत् केशवेनाभिताडितः ।
भूमौ निपतितं वेगात् परिगृह्य कुशं हरिः ॥ ९४ ॥

With the attack of God, the head of Kuśa got separated from the body and he fell down on the ground.

गर्ते निक्षिप्य तद्देहं पूरयामास वै पुनः ।
लिंगं संस्थापयामास तस्योपरि जनार्दनः ॥ ९५ ॥

But Hari then swiftly took up the body of Kuśa lying on the ground.

स लब्धसंज्ञो दनुजः शिवलिंगमपश्यत ।
आत्मोपरि स्थितं तच्च तदा चिन्तापरोऽभवत् ॥ ९६ ॥

Putting it into a ditch, he then covered it completely with earth. Janārdana then placed the worshippable Śivaliṅga there (upon the covered ditch).

Subsequently as the son of Danu (that is Kuśa) regained consciousness, he saw the Śivaliṅga placed above his head and began to think about it anxiously in an intense manner.

Note : Śrī Viṣṇu is all knowing and a Sarvajña. Śiva is His Grandson and a very great humble devotee of Śrī Viṣṇu. All these stories should be understood with this basic and fundamental truths. Contradictions should be rejected as Asura-Jana-mohaka bhāga only.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये चक्रतीर्थे राक्षसकुशविष्णुयुद्धे कुशराक्षसोपरि विष्णुना शिवलिंगस्थापनवर्णनं नाम विंशतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Twentyeth Adhyāya of Skanda Mahāpurāṇa in Seventh Prabhāsa Khaṇḍam, Fourth Dwārakā Māhātmyam relating to battle between Paramatma Śrī Viṣṇu and Demon Kuśa.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीस्कान्दे महापुराणे सप्तमे प्रभासखण्डे चतुर्थं

द्वारकामाहात्म्यम्

In Śrī Skanda Mahāpurāṇam Seventh Prabhāsa Khaṇḍa – Fourth

Dwārakā Māhātmyam

अथ एकविंशोऽध्यायः – Adhyāya 21

Ślokas 1 to 19

Importance of Śrī Viṣṇu's worship at Gomatī Tīrtha

श्रीप्रह्लाद उवाच— Śrī Prahlada said :

शिवलिंगमलंघ्यं हि बुद्धिपूर्वं हतो ह्यहम् ।
उवाच कृष्णं दनुजश्छलितोऽहं त्वयाऽनघ || १ ||

The son of Danu said, "Oh Kṛṣṇa, you have killed me fradulently and quite cunningly. I cannot overstep or disregard the Śivaliṅga".

श्रीविष्णुरुवाच— Śrī Viṣṇu said :

परितुष्टोऽस्मि ते दैत्य शौर्येण शिवसंश्रयात् ।
वरं वरय भद्रं ते यदिच्छसि महामते || २ ||

'"Oh demon ! I have been quite pleased with your might obtained under the protection of Śiva. Oh great mind ! You may gracefully solicit the boon as desired in your mind".

कुश उवाच—

Kuśa said :

यथा पूज्यो महादेवो मम त्वं च तथा हरे ।
एक एव द्विधा मूर्तिस्तस्मात् त्वां वरयाम्यहम् ॥ ३ ॥

"As I worship Mahādeva so do I intend to worship Śrī Hari. Let there be an idol combining both these forms which would be a boon for me".

शिवलिंगं त्वया नाथ स्थापितं यन्ममोपरि ।
मम नाम्ना भवतु च कुशेश्वर इति स्मृतम् ॥ ४ ॥

Oh Lord ! You have already placed the Śivaliṅga on top of my body. let it be named after me and remembered at **Kuśeśwara.** If you have to favour me with your grace, let my fame actuate in this way".

अनुग्राह्यो यद्यहं ते मम कीर्तिर्भवत्वियम् ।
एवं भविष्यतीत्युक्तस्तत्रैवावस्थितोऽसुरः ॥ ५ ॥

After this, the celebrated God said : "It will be like that". Then the demon stayed put there.

ततोऽन्यदानवान् सर्वान् प्रेषयामास माधवः ।
रसातलं गताः केचित् केचिद्विष्णुं समागताः ॥ ६ ॥

Then Mādhava sent some of the demons to region below the surface of Earth. Some of the demons also went back accompanied by Śrī Viṣṇu.

अनंतः संस्थितस्तत्र विष्णुश्च तदनंतरम् ।
ज्ञात्वा विमुक्तिदं तीर्थं दुर्वासा मुनिपुंगवः ॥ ७ ॥

The eternal Śrī Viṣṇu remained placed there since then, Durvāsā – the foremost of the sages did also acknowledge it as a centre of pilgrimage conferring liberations.

गोमत्यां चक्रतीर्थे च भगवांश्च त्रिविक्रमः ।
तेन तन्मुक्तिदं मत्वा दुर्वासास्तत्र संस्थितः ॥ ८ ॥

Considering that the God Śrī Trivikrama would be present there at Cakratīrtha on the banks of Gomatī. Durvāsā got convinced that the same place of pilgrimage would therefore be a giver of liberation.

एवं त्रिविक्रमः स्वामी तदाप्रभृति संस्थितः ।
कलौ पुनः कलान्यासात् कृष्णत्वमगमत् प्रभुः ॥ ९ ॥

Hence he also placed himself there. In this way, Lord Trivikrama has been present there since then. And this is how the Lord has descended on the Earth in the Kaliyuga again inhering part and portion of His essential character of Śrī Kṛṣṇa.

प्रह्लाद उवाच— Prahlāda said :

पूजाविधिं हरेर्विप्राः शृणुध्वं सुसमाहिताः ।
विशेषात् फलदः प्रोक्तः पूजितो मधुमाधवे ॥ १० ॥

Oh brāhmaṇas, now listen with attention to the ways Śrī Hari needs to be worshipped. Worship of Śrī Hari here in the months of Caitra and Vaiśākha has been said to yield fruits in particular.

मधुसूदनीं नरो यस्तु द्वारवत्यां करोति च ।
पूजयेत् कृष्णदेवं च स्नापयित्वा विलिप्य च ॥ ११ ॥

A man who after making an idol of Madhusūdana at **Dwārāvati** undergoes such rituals like taking a bath, then applying perfume on the idol to worship the God Śrī Kṛṣṇa and

गन्धैश्च वाससाऽऽच्छाद्य धूपैर्दीपैरनेकधा ।
नैवेद्यैर्भूषणैश्चैव तांबूलेन फलेन च ॥ १२ ॥

then decorates it with clothes, lights up incense sticks and earthern lamps, offers ornaments, betel leaves, fruits

आरार्तिकेन संपूज्य दण्डवत् प्रणिपत्य च ।
घृतेन दीपकं दत्त्वा रात्रौ जागरणं तथा ।
कुर्याच्च गीतवादित्रैस्तथा पुस्तकवाचकैः ॥ १३ ॥

and other offerings associated with the very act of worship and then conforms to the practice of staying up for the night reciting the name of God,

कृत्वा चैवं विधिं भक्त्या सर्वान् कामानवाप्नुयात् ॥ १४ ॥

Lighting up an earthern lamp full of ghee and then faces float on the ground to make his obeisance as well as sings accompanied by beating drums and reads out religious books, he gets all his desires fulfilled by worship with such procedure and with due faith.

तथा नभसि सम्पूज्य पवित्रारोपणेन च ।
पितृणां चाक्षया तृप्तिः सफलाः स्युर्मनोरथाः ॥ १५ ॥

By putting on the sacred thread on body and worshipping Śrī Viṣṇu in the month of Śrāvaṇa, one can ensure undecaying happiness of one's forefathers along with successful attainment of one's desires in mind).

प्रबोधवासरे प्राप्ते कार्तिके द्विजसत्तमाः ।
संपूज्य कृष्णं देवेशं परां गतिमवाप्नुयात् ॥ १६ ॥

The virtuous brāhmaṇas by worshipping the Lord Śrī Kṛṣṇa on the eleventh day of the brighter period of moon in the month of Kārtika, one can obtain that ultimate passage.

तथा नभस्ये संपूज्य पवित्रारोपणेन च ।
सर्वान् कामानवाप्नोति विष्णुलोकं च गच्छति ॥ १७ ॥

Besides, by bearing the sacred thread on the body and worshipping Śrī Viṣṇu in the month of Śrāvaṇa, one can obtain the abode of Śrī Viṣṇu with accomplishment of all desires.

युगादिषु च संपूज्य ह्ययने दक्षिणोत्तरे ।
आषाढज्येष्ठमाघेषु पौषादिद्वादशीषु च ॥ १८ ॥

Worship of Lord Śrī Viṣṇu on that special day which is considered to be above all the auspicious moments transcending the four yugas and falls on the Twelfth day in the month of Āśāḍha, Jyeṣṭha, Pouṣa, and Māgha, when the SUN is usually placed in the Southern hemisphere of the Earth.

कलौ कृष्णं पूजयित्वा गोमत्युदधिसंगमे ।
विमलं लोकमाप्नोति यत्र गत्वा न शोचति ॥ १९ ॥

By worshipping Śrī Kṛṣṇa, at the confluence of Gomatī with the sea in the Kaliyuga, one can attain that divine and sacred world. There can be no doubt to rethink about this.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां सप्तमे प्रभासखण्डे चतुर्थे द्वारकामाहात्म्ये गोमतीतीरस्थक्षेत्रस्थभगवत्पूजामाहात्म्यवर्णनं नाम एकविंशतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the Twenty first Adhyāya of Skanda Mahāpurāṇa
in Seventh Prabhāsa Khaṇḍam,
Fourth Dwārakā Māhātmyam
relating to the Pūjā done to Bhagawān
who is on the banks of Gomatī River.

Oṁ Śrī Kṛṣṇārpaṇamastu.



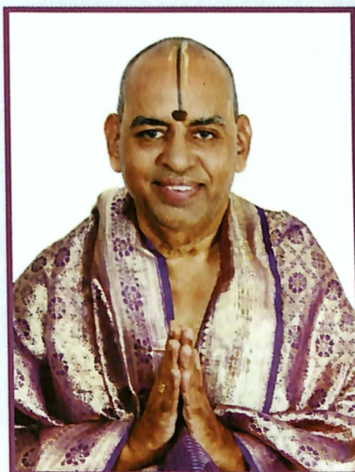




On 11-9-2011, during Chaturmasya performed by
His Holiness Śrī Śrī 1008 Śrī Viśva Prasanna Tīrtha Swāmījī
of Pejāvar Mutt, at Coimbatore awarded the Title of
Mādhva Siddhanta Bhūṣana
to Śrī T. S. Rāghavendran and did anugraha considering
his extra-ordinary sevā to Śrī Madhva.



Tāmraparṇī Subbāchār Rāghavendran



Popularly known as T.S.R.

The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

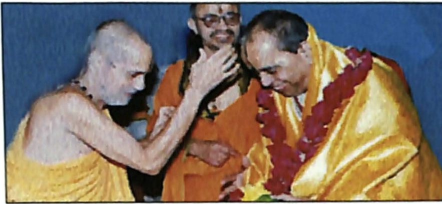
This humble author secured first rank with only first class in F.L.,B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most wellcomming thrill to all participants. He is the joint secretary of SMSO Sabhā for the last many years rendering yeomen sevā.

Titles conferred on
Śrī T. S. Rāghavendran



Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of 'Madhva Mata Ratna' at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma. On 1-3-2010 His Holiness blessed with the title "Sat-śāstra-Anuvāda-Śūra" also.



Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title 'Mādhva Bhūshanam' at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.



ŚRī Śrī 1008 Śrī Vidyāsāgara Mādhava Tīrtharu of Sri Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as 'Madhva Siddhānta Kṣīrārṇava Rājahamsa' and released his 164th book and did Anugraha.



Śrī Śrī 1008 Śrī Vidyeśa Tīrtha Swāmījī of Bhaṇḍārkeri Mutt conferred the title of 'Bhaṇḍārkeri RājaHamsaSrī' on Srī TSR and did anugraha on 6-5-2009 at Śrīraṅgam during the 9th year Ārādhanā of Śrī Śrī 1008 Śrī Vidyā mānya Tīrtha Mahān.



Śrī Śrī 1008 Śrī Raghumānya Tīrtha Swāmījī of Bhīmasetu Munivṛnda Matha, conferred the title of 'Bhīmasetu Raghudhvaja Praśasti' on Srī TSR and did anugraha on 24-10-2010 at Coimbatore.



Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Samsthānam (Mulabāgal Mutt) has conferred and blessed humble author with the title 'Tatwa Sudhā Ratna' at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.



ŚRI Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of 'Paravidyā Pravīṇa' on him & blessed for continued service to Vedāntic Philosophy.



ŚRī Śrī 1008 Śrī Raghu Vijaya Tīrtha Swāmījī of Kūḍlī Ārya Akṣobhya Tīrtha Mutt conferred the title of 'Ubhaya Śāstra Viśārada' on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tīrtha Mandir, Coimbatore.



Śrī Śrī 1008 Śrī Suvidyendra Tīrtha Swāmījī, Bangalore conferred the title of 'Ṣaṭśāstra Pañcānana' on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Śrī Swāmījī' 7th Chaturmāsya.



On 7-9-2008, Sunday, Śrī Śrī 1008 Śrī Vidyātma Tīrtha Swāmījī of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title 'Madhva Siddhānta Simha' on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.